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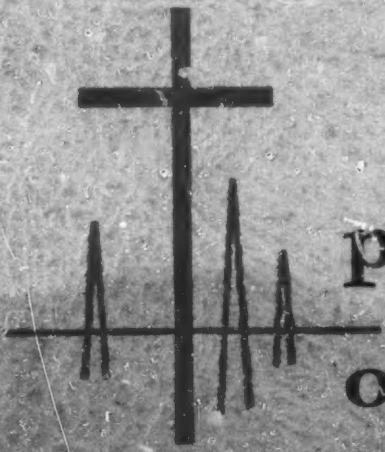

proceedings of the eleventh conference of the NCCSS

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May, 1962
Milwaukee, Wisconsin

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Adams State College of Colorado
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• Conference Report •

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DEDICATION

This report of the Eleventh Conference of the National Catholic Council for the Spanish Speaking is dedicated to His Excellency, the Most Reverend William E. Cousins, D.D., Archbishop of Milwaukee, and to the local Conference Committee under the chairmanship of Father George Kolanda, Director of the Milwaukee Archdiocesan Migrant Apostolate. Special thanks is also given to the members of the Wisconsin Bishops' Migrant Commission which contributed so much to the success of the convention.

Archbishop Cousins was most generous with his time and energy in behalf of the conference. His actions speak for themselves. On the opening day he offered the Holy Sacrifice of the Mass at St. John's Cathedral, held a dinner for the visiting Bishops and attended the banquet.

In his sermon after the Mass the Archbishop of Milwaukee welcomed all members of the Catholic Council for the Spanish Speaking attending the conference and encouraged them to extend their work among this ethnic group in all the different fields.

During his talk at the banquet Archbishop Cousins said "The Church has supplied chaplains for the armed forces all over the world but has overlooked a whole nomadic tribe and caused them to be almost neglected and allowed them to live under conditions which would not bear the meagerest inspection. The Church must reach out a helping hand now. If there has been improvement - and there has - it is because those in the Spanish-speaking apostolate have become personally involved in the problems of the Spanish-Americans."

"Too often," His Excellency continued, "there has been philanthrophy without charity, loss of personal touch, loss of responsibility. There can be no hard and fast rules because we are dealing with human lives, human souls. Love of neighbor is not a word, a polite phrase; it is a virtue of charity. We will have fallen short of Christ's ideal if our love of neighbor does not go beyond an occasional prayer for them."

The directors of the council are deeply grateful to Archbishop Cousins and the Archdiocese of Milwaukee for the efforts made in making the Eleventh Conference such a success.

FOREWORD

The Office of the Bishops' Committee for the Spanish Speaking is proud to make available this report of the Eleventh Conference of the National Catholic Council for the Spanish Speaking held in Milwaukee, Wisconsin, May 7-10, 1962. I feel that the council really came into its own during the convention and is now in a position to really develop national programs in this field of the Church's apostolate.

A total of 269 delegates from 25 states, 54 dioceses and three foreign countries attended. A serious study was made of the Spanish Americans of Mexican, Puerto Rican and Cuban origin. Special discussions were held on the problems of the migrants and residents. This report should give an accurate analysis of the Spanish speaking in the United States today.

In order to better study the needs of the Spanish speaking on all levels, the council divided the United States into six regions with each regional president serving on the national board as vice-president. Plans were also made to interest individuals throughout the country in the work of the council in addition to developing local councils where needed.

The urgency of the council's work may be summed up in the words of Archbishop Robert E. Lucey, San Antonio, with which he closed his Keynote Address: "Our Latin Americans are moving into almost every diocese in the country. Their numbers are increasing rapidly; they are a challenge to the Church in this country. We need intelligence, hard work, deep devotion and prayer to meet their needs today. Tomorrow may be too late."

REV. JOHN A. WAGNER
Executive Secretary

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ADDRESSES

Rev. William McKeon
President
National Catholic Council for the Spanish Speaking

I have just returned from nine weeks in Latin America visiting all of the capitals and many of the dioceses and, as you know from your papers, the problems of the Church and its society in Latin America are grave. In fact they are heartbreaking - - the shortage of priests, the resulting ineffectiveness of the Church, the very image of the Church so distorted, the communistic propaganda, the staggering poverty, the human misery that has nothing in common with the poverty of the Gospel which is a virtue, or the poverty of St. Francis which is a joy and a freedom of the human spirit; the problem of class alienation, the rich from the poor, the educated from the illiterate, an alienation which amounts to a sort of dry rot in the social structure. These and so many others give one a total impression of hopelessness. But it is not so much any one of these problems in itself that is so depressing but rather the feeling that no one cares. This, of course, is an exaggeration. There are many who care desperately but they are so few and many care for the wrong reasons, out of fear. Here in the United States we have problems in the Church, in the nation, and many of these problems affect the lives of all of our Spanish speaking in a peculiar manner. Your presence here is a wonderful witness to the fact that we do care as a Church, as citizens. We care a great deal.

I am also sincerely happy that you are here for your own sakes. Many of you have experienced more deeply than I the wonderful fact that the graces which come from this work are in some ways unique. There is a gracefulness to the grace that is given to those in the Spanish-speaking apostolate that is difficult to describe. It is grace that seems to have a new dimension, a new charm, for the faith of these people seems to be a new facet to that many - splendored thing which is the Gospel of Christ. The Church in the United States must be and will be changed by our communion with the Catholics of a Latin tradition, and in God's Providence we are the instruments of that change, that growth in the Church. It is a great privilege for each of us to have this opportunity in the days of our years on earth to love Christ through our Spanish-speaking people.

I, therefore, welcome you to this convention as an act of love and, in the wonderful simplicity of St. Thomas Aquinas, "To love is to will or want good for another." I want you to know the goodness that will be yours through your work with this council and in this apostolate.

Rev. George Kolanda
General Convention Chairman
Milwaukee, Wis.

It is a great privilege to be able to welcome all of you to this Eleventh Conference of the National Catholic Council for the Spanish Speaking. I bring you greetings from our Archbishop and also wish to add my own words of welcome to those of His Excellency.

I also have here a note from Monsignor Jerome W. Hastrich, President of the Wisconsin Bishops' Migrant Commission. His words make a fit opening to this meeting:

"The Wisconsin Bishops' Migrant Commission is an association of representatives of the bishops of the five dioceses of Wisconsin. It is their purpose to coordinate the efforts being made in the state to better the material and spiritual condition of the migrant worker. Father George Kolanda, secretary of our association, and the other priests of the state in this work, will give you an adequate picture of our efforts and success together with the problems we anticipate.

I wish to explain my absence from this meeting. How can the President of the Spanish-speaking migrant organization in the host state absent himself from your meeting? What could be more important to him?

The work you are doing in Milwaukee these days is of immeasurable value to this state and the nation, but there is an aspect of this work which must never be neglected - - that is the grace need to carry on a very difficult task, often meeting with opposition from our fellow countrymen and even our co-religionists. I am on a mission to secure grace for our work - to canonize him who embodied in himself the very difficulties we face - - Blessed Martin de Porres - - now Saint Martin.

In the Diocese of Madison, the center of our migrant work, Our Lady of Guadalupe House at Endeavor has been sponsored by the Blessed Martin Guild. Martin was an American, a Spanish-speaking American. His parents, being of different national origins, helped him to understand the rejection, prejudice and misunderstanding our people so often experience.

For the Blessed Martin Guild to neglect their patron's canonization would have been unthinkable. Forty of us have gone to Rome on a pilgrimage for this great event. Our thoughts and hearts are with you as we kneel in the Eternal City begging God, through the intercession of this Spanish-American Saint, to bless and prosper your every action.

In conclusion, may I humbly propose that, if it is within the scope of this body to adopt a patron for Spanish-speaking and migrant work, consideration be given to Saint Martin de Porres. All of us have accepted Our Lady of Guadalupe as our advocate before the throne of God. Could not her devoted son of the same era, Martin, share the glory of being designated a patron of ours?"

"New Horizons in the Spanish-speaking Apostolate"

Most Rev. Robert E. Lucey
Archbishop of San Antonio
Executive Chairman
Bishops' Committee for the Spanish Speaking
San Antonio, Texas

It was a little more than seventeen years ago, in January, 1945, that a group of Bishops and priests met for several days in Oklahoma, City to formulate a plan for the better care of the Spanish-speaking people of the Southwest. The program outlined by these sixteen Archbishops and Bishops had to do with the spiritual and social welfare of Catholics of Mexican descent who were residents of the Southwest. Reference was made to the urgent need of spiritual and temporal assistance to Mexican nationals who were even then working as migrants in American agriculture. It was suggested that priests of Mexico might accompany these braceros to the fields of Texas, California, and the North Central States to afford them all possible spiritual guidance and service.

After mature deliberation the American Bishops recognized the immense problems and difficulties which would have to be overcome if such a project were to be successful. It was pointed out that both the braceros and the priests would be strangers in a strange land not speaking our language. The pitiful scarcity of priests in Mexico was mentioned and problems of transportation, housing and support of these chaplains were discussed. In the end the Bishops decided that if a good program of religious and social aid to Spanish-speaking residents were made a reality it would constitute a very real achievement. Assistance to migrants would have to be postponed.

The office of the Bishops' Committee for the Spanish Speaking was set up for the first two years in San Antonio and then rotated to other dioceses. The office had hardly been opened before it became obvious that care of citizen migrants and Mexican nationals in American agriculture could not be postponed. The atrocities, economic and social, perpetrated against the migrants could not be witnessed in silence. During seventeen years we have not ceased to raise our voice against the exploitation and inhuman treatment of Spanish-speaking workers in agriculture.

The situation today is considerably better than it was in 1945. In those days priests, school Sisters and Sister-Catechists labored heroically among Catholics of Mexican descent in the Southwest and on the Pacific coast but few if any conferences were held to compare experiences and to pool resources for a unified attack on the problems encountered. There was no regional guidance and national planning was unheard of. The Social Action Department of the Welfare Conference in Washington was aware of the situation and played a major role in helping us to organize.

Today the picture is totally different. We have Puerto Ricans in the Eastern states, Cubans in Florida and Mexicans almost everywhere. The Church in America has forged the tools to take care of these people. Dioceses are organized for the Spanish-speaking apostolate. Priests and Sisters are trained and assigned to this work. Regional meetings are held regularly, plans and programs are prepared, newspapers and magazines publicize our immense efforts to help the Spanish-speaking and this national conference in the pleasant city of Milwaukee is a symbol of our determination that exploitation and abuse shall cease and that truth and justice shall prevail.

Among the new horizons in the Spanish-speaking apostolate I should like to mention first of all the fact that the number of braceros coming to our country will undoubtedly be drastically reduced this year and in future years. This is a question of legislation on the national level and I know that it will be discussed at the session on Wednesday afternoon. I shall therefore confine my remarks to the subject of public opinion regarding the bracero program.

Frankly stated, millions of our fellow Americans are shocked and disillusioned by the results of large scale importation of Mexican nationals to work in American agriculture. The program has caused unemployment among citizen workers, it has kept down wages, it has enlarged the migrant stream and it has had adverse effects even on the braceros themselves.

Last year the U. S. Department of Agriculture published a graph showing distribution of hired farm workers by states. I am sorry to say that the record of Texas and California is particularly bad.

During 1960 the peak employment of domestic migrant farm workers in Texas was 80,800 employees but the peak employment of foreign farm workers in Texas that year was 103,700. In the meantime, tens of thousands of farm workers born in Texas went to the North Central States to find employment. In Michigan for example, the peak employment of domestic migrant farm workers was 54,000. Many of those men, women and children were from Texas. Why do so many laborers leave Texas for work in the North? The answer is simple. More than 100,000 jobs were taken by braceros and in any event wages were too low for decent living.

The U. S. Department of Labor has made a serious effort to raise the bracero wage rate for the sake of these strangers in our fields but also to encourage the hiring of citizen workers. To procure minimum wage legislation from Congress would of course be most difficult. Growers in several states have immense political power, particularly in Texas and California. Woe to the legislation who entertains the quaint notion that growers should pay honest wages. That way lies political death.

Consequently the Secretary of Labor has enacted minimum wage legislation by decree, basing his action on a paragraph in Public Law 78.

Minimum bracero rates are really minimum but they are better than the former scale. In California and Michigan the rate will be $1 per hour and its equivalent for piece work. In five states the rate will be less than one dollar and in Arkansas it will be sixty cents. In Texas the rate was placed at seventy cents an hour with a few fringe benefits and I understand that several growers down there have had attacks of apoplexy.

If I read correctly the signs of the times, our government and our people are trying at this time to extend the hand of friendship and assistance to Latin America. We are doing this to help our neighbors in the twenty republics south of the border, to stop the communists from taking over down there and, in a very true sense, to protect ourselves from communist penetration so close to our borders. To win this battle we need the friendship and the good will of governments and people in Latin America.

Is any thoughtful person in our country so naive as to imagine that our growers can exploit tens of thousands of Mexican nationals without the crime being discovered in Mexico, Central America and South America? What we do to Latin Americans every year is no secret and it is not helping our good neighbor policy at all.

And so this ghastly international racket known as the bracero program goes on and on but I think that its years are numbered at least on the vast scale that we have known in the past. The owners of large corporation farms will not suddenly go patriotic and hire citizen agricultural laborers exclusively but many growers are beginning to suspect that the good old days of slave labor are drawing to a close. The American government has been a party to the program and the foul stench of the whole miserable business is drifting across the land like a poisonous fallout. Our government doesn't like it.

This much is clear. Bracero wages are going up. The Labor Department wants to hire fifty compliance officers to enforce the law. Before very long the growers may discover that it will be just as cheap and considerably more patriotic to employ citizens of the United States to bring in the food and fiber from our fields. Since many of these farm workers are of Mexican descent those of us who are engaged in the Spanish-speaking apostolate will rejoice that at long last a larger measure of social justice will be done to them.

Another development in the Spanish-speaking apostolate is the immense number of new arrivals of adult age who come to our country week after week to reside here and who for the most part speak little or no English. There has always been the natural growth from father to son and this has been heavy, increasing the population considerably. This is important because those who have children will inherit the earth. In Mexican parishes baptisms are numerous and in spite of poverty, bad housing and sometimes hunger large numbers survive.

Some statisticians tell us that there are now eight million Spanish-speaking people in the United States. This could be true; and if it is those who labor in this apostolate have plenty of work ahead of them.

We are told that during 1961 twenty thousand Puerto Ricans came here to stay. They are American citizens; they may live here if they choose. Between 1,750 and 2,000 Cubans arrive every week. They are refugees and there seems to be no honorable way to stop this influx. Undoubtedly many will get jobs in our country and eventually remain here although at the moment they would like to return to their homeland.

During 1961, there were 230,000 Mexican nationals who came to the United States for permanent residence or with work visas permitting them to accept employment anywhere. Also last year 10,000 college and university students came from Latin-American countries. I understand that fewer than 2,000 registered at Catholic schools. Finally, 291,000 braceros were admitted to work in American agriculture. This is the smallest number for several years and during 1962 the braceros should be even fewer.

During 1961 the Immigration and Naturalization Service deported 30,000 Mexican nationals who had entered the country illegally. That is the number who were apprehended. Nobody knows how many were not discovered.

In Florida there seems to be a home finding service under religious auspices. Only last week I learned that twenty-five Cuban children have been placed in a Baptist home in Little Rock, Arkansas.

To sum up these facts and figures we might say that the Spanish-speaking population of our country is growing enormously due to an unusually high birth rate and to the arrival here of tens of thousands of immigrants from nearby countries. Practically all of these people are baptized Catholics and in the years that lie ahead they will continue to increase and multiply rapidly. Many know very little about their religion; they can easily be lead astray. I fear that not a few will be lost to the Church or will remain ignorant of Catholic doctrine unless our apostolate to the Spanish-speaking is expanded and intensified.

And this brings us to the last of our New Horizons--the layman in Catholic Action.

Many of our American Catholics are captivated by the opportunity to labor for the Church and souls in Latin America. We have Papal Volunteers for Latin America, the Peace Corps, Extension Volunteers and others. Thousands of Americans are taking training to fit themselves for service and sacrifice south of the border. Thousands of others are enamored of this adventure in inter-American good will but cannot leave their homes for the required period of time. I think that we ought to capitalize on the obvious enthusiasm of many American Catholics and get them into the Spanish-speaking apostolate in our country. One need not go to Tierra del Fuego to assist Latin Americans;

we have plenty right here.

It should not be too difficult to organize our laity for a massive attack on the spiritual and social problems of our Spanish-speaking people because such a project is both religious and patriotic. A good many years ago a great churchman declared: "The layman, in the name of religion, owes service to humanity and has his place in the field of social action. The occasions that are offered to him, the methods that he is authorized to follow, differ, in a large measure, from those that are of the province of the priest; but in his manner he bears in his soul the seal of the soldier of the Church, and is obligated to be ever ready to do fitting battle in her honor.

"For the Catholic, duties to humanity and to the country robe themselves in the sacred garment of religion. It is betrayal of the faith to hold himself aloof from the interests of fellow-men and fellow-citizens. What elevates and dignifies human society, what promotes its welfare, moral, intellectual or physical, is to the true Catholic, be he priest or layman, a matter of serious concern, to which he gives freely his thought and his labor. To care for his soul, in isolation, as if the soul lived for itself, and by itself, is to lose his soul. No human being, no follower of Christ, is cast by the Creator upon a solitary island, to work out alone his destiny." These words were written by the great Archbishop John Ireland of St. Paul in 1896. They are just as true today as they were in the last century; but the needs of the Church are much more urgent.

Millions of our Latin Americans in this country are extremely poor. They need assistance from public and private agencies until they can find steady employment, earn decent wages and take care of themselves. Diocesan Councils of Catholic Men, Women, Youth and Nurses can be immensely helpful in this part of the apostolate. A Catholic Council for the Spanish Speaking can serve as a central, motivating force to arouse the interest of other groups in the community and keep that interest alive.

As regards the spiritual welfare of the Spanish speaking we have found that a good Confraternity of Christian Doctrine working with more than a hundred well-trained Sister-Catechists is indispensable. The lay people in the Confraternity need special training as fishers, helpers, teachers, and chairmen of routine activities such as the parish executive board, discussion clubs, the high school of religion, religious vacation schools, the parent educator movement and similar projects. The immense numbers of Spanish-speaking Catholics can hardly be saved to the Church without a well-organized Confraternity of Christian Doctrine.

These are some of the problems and the solutions as I see them in this vital and necessary apostolate. Our Latin Americans are moving into almost every diocese in the country. Their numbers are increasing rapidly; they are a challenge to the Church in this country. We need intelligence, hard work, deep devotion and prayer to meet their needs today. Tomorrow may be too late.

CHAPTER I

LATIN AMERICAN IDEOLOGY

"Cultural Differences of the Spanish Speaking and Anglo Communities"

Rev. Theodore E. McCarrick, Director
Institute for Inter-Cultural Communications
Catholic University of Puerto Rico
Ponce, Puerto Rico

We can best define culture as the sum total of the thought and action patterns of a group or a people. This covers a lot of ground and to some it may seem extremely broad. It is defined in such broad terms, however, very definitely on purpose. Culture is an all-embracing reality. Not only does it influence our way of dressing, our way of walking, our way of greeting each other; not only does it have an effect on the way we conduct a courtship, the way we bring up a family, the way we prepare for old age; but even more subtly it influences to a very high degree, the way we think about all these things. Some of the determinists among the social anthropologists of the beginning of this century made the mistake of feeling that culture was deterministic. I do not go that far. I must say that culture is limiting, that just as man is not determined by but limited by his climate, so man is not determined by but limited and greatly influenced by his culture.

In considering the great influence that culture has on all of us, take as an example a somewhat far-fetched model. There were two boys, one born in Cork and the other born in Shanghai. Even at the age of two weeks it could be seen that the boy from Cork would have red hair and blue eyes and fine Irish features while the other young fellow would have dark hair, yellow skin, and otherwise all the physical characteristics of a fine looking Chinese. Well, somehow in this hypothetical example the babies get switched and the redhead grows up to manhood in Shanghai while the Chinese-born lad spends all his years of growing in Cork. If these two youngsters should meet around the age of 21, is there anyone who does not see that the boy from China will have all the measurements, characteristics, and thought patterns of his fellow Corkonians, while the redhead differs from the normal Chinese boy of his same age only in the color of his hair and skin? These two are very clearly the creatures of their culture to an extremely great degree. The only difference between them and us is that we become immediately aware of the influence of culture on the boys, but might go through life without realizing its great influence on us.

The culture which is the common choice of the Anglos in present-day America can be summarized, and admittedly with great over-simplification, as the following: It is a mass culture characterized by majority rule in government and mass media in communication, insisting on number and generality, yet without ever becoming really abstract. Secondly, in Riesman's terminology, it is the culture of the lonely crowd of men who are other-directed, that is, who take their direction from what most of the others feel and think. Thirdly, it is a rational, efficient culture generally more interested in getting the job done rather than in the human elements involved in doing it. Finally, in its value system it is basically Protestant; in its morals, externally Puritan.

Now that I have done what a good sociologist never does and succeeded in lumping the culture of so many millions into a few catch words, let me try to do it again for the Latin. If the Anglo culture has a fettish for the big and the mass movement, so the Latin tends to have a preoccupation with the individual. As the Anglo finds its rationale in being other-directed, the Latin tends to be ideonormatic. I made up that word so don't try to look it up. By it I mean he tends to govern his life more on the basis of what he feels and has internalized as fundamental principles rather than by what his neighbor thinks.

Thirdly, instead of basing his operational functionalism on rationality and efficient procedures, the Latin prefers to work according to traditional methodologies. He is interested more often than not in who the man is rather than how well he can do the job. He is interested more often than not in the individual taken as a whole rather than the individual cut apart into his specializations. If I am becoming somewhat vague, walk with me along any country road in Puerto Rico-- and I might presume Mexico or anywhere else in Latin America as well-- and see a labor foreman hire a good natured but rather dull looking, skinny young fellow to do a construction job while a husky intelligent looking laborer is passed by, and receive the time-honored answer, "But padre, don't you know Juan? He is my wife's sister's godson."

Let me stop right here and accuse you all of something and include myself as well. All the Anglos here present reacted to this story by either shaking their heads and saying "Aint it the truth?" or even resenting it and saying, "That does not happen any more." But whichever reaction was yours I am willing to submit that none of you said, "Well, that is the way he should have judged." Each of you felt, using your own rationally efficient norm of culture, that the Latin foreman in the story here was not acting properly. Now this is a cultural judgment and I am prepared to argue that the entire common good of the community might better have been served in the hiring of Juan, whatever the setback his employment may have caused to the output of the job. Finally, to make the comparison of cultures complete, I think we have all found in working with the person of Latin descent, whatever be his place of origin, whatever be his present occupation, that his culture is basically Catholic. Note, I do not say that his Catholicity is a practical Catholicity-- this does not enter into the point of my discussion here - - but it is a cultural Catholicity which can be translated into practical Catholicity at a much deeper level than that of much of its Anglo contemporary.

Community

One more definition that should be discussed is that of the community. I am going to give you a sociological definition of "community" because I think it can open up new avenues of understanding for us. A community is a group, one of whose major uniting values is the facility of communication among the members. It is distinguished from other groups or aggregations by its own criteria for membership, its own rules and regulations, and its own system of role and function.

Let us try to translate this into a picture of the communities with which we are familiar. There must be, first of all, a common interest; add to this other uniting values which link the members with each other. A number of people in a subway train do not form a community no matter how closely packed next to each other they may be, but a large closely knit family whose members keep in constant touch with one another may well form a type of community even though its members may be spread over five continents and several planets. There must be criteria for membership. The members must be able to recognize each other. A secret society all of whose participants firmly believe the same truths and support the same goals cannot be a community if the members are unknown to each other.

Secondly, a community cannot exist without its own norms and rules. This is so obvious that we need not dwell on it except to say that these rules can come from a number of sources. They can come from natural law and be inherent in the structure of the community itself as happens, of course, in the family. These rules can come as well from religion as some of them do in the Christian community, and they can come, as we saw before, from culture. Finally, every community, if it is to survive and to function, must have a certain number of roles which permit its structure to have a meaningful existence and facilitate its functioning. For example, the family to function and fulfill its role in society, needs roles like father and mother. Our goal, indeed perhaps one of the most essential challenges that faces all of us in this work, is to make sure that the leadership roles in the Latin communities in the United States are filled by Latins and by Latins who are trained and prepared for Christian leadership.

The subject of this talk is "Cultural Differences of the Spanish Speaking and Anglo Communities." I think we have outlined what these differences would be. All that needs to be done now is to take these points which are the essentials of every community and interpret them in the light of the key features that distinguish the Anglo and the Latin community. A uniting value for an Anglo community would have to be expressed in mass terms, probably in other-directed terms, and in terms of efficiency and rationality. Its criteria for membership would also have to pass this cultural hurdle. Its norms and regulations would spring from this background and its roles and structures would be determined by this same cultural condition.

For the Latin community it would be very different and for this reason we should not expect to find the same criteria for membership nor the same type of uniting value nor the same rules and regulations, nor even-- and here is where we often make the greatest mistake - should we expect to find the same precise roles in the Latin city. How often have we singled out the high-powered, efficient, smooth-talking man-about-town among our migrant groups and cast him in the role of a leader, arguing that this is the type who fills the leader's role in our own cultural community, only to find that the leader's role in the Latin community was exercised by someone whose external role formation was so very different. If we should search for community, and this is, after all, perhaps our most important function as members of the community of Christ, then we must very clearly strive to understand these important differences so that understanding may build a bridge between them.

"The Spanish Speaking in the U.S. Today"

Very Rev. William Quinn
Executive Secretary
Bishops' Committee for Migrant Workers
and Co-Director of the Latin American Bureau. NCWC

I intend to discuss here a series of institutes for priests sponsored by Father John A. Wagner and myself in different sections of the country. These institutes gave priests who were working with the Spanish-speaking people a chance to get together and say a lot of things that perhaps they had not had enough opportunities to say in the past. My observations about the conversation that took place at these meetings may give some basis for future discussion on these points.

We started out in San Juan Baustista, California, and then went to Lake Geneva, Wisconsin; Oxley, Canada; Bandera, Texas; and Morristown, New Jersey. This gives us a pretty good cross section of priests who are working in the Spanish-speaking apostolate, and gives us an opportunity to find out what is thought from coast to coast.

What impressed me after attending these meetings was, first of all, the surprise on the part of very many at the magnitude of the problem. There are probably eight million Spanish-speaking people in the United States. This is a lot of people, and this awareness should make us realize that we must do something about it pretty soon.

The second point which proposed itself very strongly to me was not only the magnitude of the problem but the necessity for new approaches to it. A Spanish-speaking apostolate obviously cannot be run in the same way that an Irish-speaking apostolate is run since the people come from different cultural backgrounds. This demands that all of us who are involved sit down and do some thinking; we have to do some listening; we have to do some learning. Our thinking has to go all the way to a theological basis. This has been proposed by a number of priests around the country. We have to examine our approach to the Church. This gives us an ideal opportunity. I think the Church itself is doing this right now. It seems to me, and I would hazard this only as a guess, that the idea of the Council to be held shortly in Rome comes as a result of the very serious Latin American problem. I think a lot of people are doing some very strong thinking about this.

Many believe that the Church has never really come to grips with the problem of numbers. If we are going to deal with it, we have to think in the terms of the Church's ability to handle all the people and I don't think our response can be just an arithmetic one. Sending enough priests or lay people into certain critical areas isn't going to solve the problem. This does not of itself take care of the problem of numbers. In other words, we have to take a new look at our whole approach to education, to the giving of the Sacraments, and to the use of lay people that are now being sought for mission work. This is going to be absolutely necessary. We are not going to be able to solve our problems as we would in an ordinary suburban-type parish.

I suggest that the first step is to get priests together to discuss their own approach to this problem. I think this is necessary in every diocese. Too many of us are working in isolation and I don't believe this is good for any of us, particularly for those of us who are growing older. We are not getting enough new ideas and unless we have consistently new ideas, our apostolate is going to falter. I think the more intellectual the approach to the problem is the more professional it is. The more use made, therefore, of people who really know, the more effective the work will be.

I think all of us will have to work with all the people in the Church. All of us priests must face the fact that the pastor is not necessarily the most educated person in the parish. He may not even be the smartest. In a lot of parishes I am sure this is true. Because I believe so strongly in this I would like to spend a little time on it. There was a time when the man who stood up and gave the sermon at Mass, the pastor of the parish, was indeed the best educated person in the parish. He told the people what bank to put their money in, what schools to send their children to, and how to get a job. He was the one who knew all the answers. This is no longer true. There are many people who sit in front of me at Sunday Mass in an ordinary, middle-class parish who know much more than I do about a lot of things.

Theology demands that the Church operate as an organism in which all Christians work to form a Christian community. I think this is particularly necessary in our approach to the Spanish-speaking people who want to be included in everything possible in the best possible way. So I repeat the necessity for priests getting together and talking about the Spanish-speaking apostolate. The priests, nuns, lay people, everyone, should make use of the talents they have so that the very important work of the Church among Latin Americans will get done as effectively as possible. One-third of the Catholics in the world are in Latin America. What we do with our own Latin American people here in this country is going to have a very large effect in saving this one-third of the Catholics in the world for the Church of Christ.

"The Spiritual Problems of the Spanish Speaking"

Rev. Richard Gilsdorf, Director
Migrant Apostolate
Diocese of Green Bay

1. The problem of caring for large numbers of migrants in geographically scattered camps.

The solutions suggested included recruitment of the laity (adults, college and high school students) using the organizational framework of already existent diocesan institutions. It was soon seen that the choice of institution would differ from diocese to diocese. Some found the Diocesan Council of Catholic Women, with its standing Social Action committees in each deanery, to be most useful. Others preferred the Christian Family Movement as the skeletal support of the lay apostolate. In all cases the need for a large percentage of men and boys to participate was emphasized. The special needs of the male migrants - - braceros or domestic - - can only be met by male workers. A special course in the diocesan seminary to train workers for the program was recommended. In the Diocese of Green Bay some 40 seminarians take a practical course in Spanish language and mission techniques. During the summer these young men serve in their home areas as "expert advisors" to the lay people wishing to participate. Finally, the policy of "integration" was urged. Insofar as possible the migrants should be drawn into the buildings, the programs, the homes of the parish area. Certain work can only be accomplished effectively in the camps, but whenever feasible, it was urged that the migrants be treated as parish residents.

2. The problem of Protestant proselytism.

The need to create and instruct public opinion was presented as a primary means of counteracting proselytism. To do this most effectively and amicably the need for private discussions with civic leaders and with prominent non-Catholics in the community is a good first step. Mention was made of the phenomenal results of concerted prayer by Catholics of the Diocese of Green Bay. During the last three summers nearly 1,500,000 rosaries have been said by the faithful to Our Lady of Guadalupe for the preservation and flowering of the Faith among the migrants. As a result, obstacles which for years seemed insuperable were suddenly dissolved. Beyond these primary results, the Rosary Crusade also alerts and educates the entire diocese as to the presence and problems of the migrants. It permits everyone to participate in the program, e.g., grade-school children, people in institutions for the aged, etc.

3. The problem of collaboration with non-denominational Citizens' Committees and governmental agencies.

The ideal attitude in facing this problem is to encourage, support, and join such groups, despite the fact that joining involves some sacrifices. However, words of caution were interjected by those discussion participants with practical experience. It was suggested to take a long prior look at the personalities constituting these groups as well as to calculate their ultimate objectives. A director of a diocesan program found that a Citizens' Committee in one area worked admirably, uniting the community and preventing proselytism, while in another area the results were detrimental to the Church as well as to the inter-Faith harmony in the community. A similar problem arises from the establishment in some states of public summer school sessions for migrant children. While the Church should be in favor of all such endeavors to give educational opportunities to migrant children, the interests of the Church in her existent and future school projects most be maintained. The diocesan directors in Wisconsin have cooperated with the state agencies working for the summer school program. In return it has been found that these agencies have been must cooperative and solicitous in planning their projects in a way that will not conflict with Catholic migrant schools.

4. The problem of administration of Sacraments (First Communion, Confirmation) in some northern dioceses.

After thorough discussion of the pros and cons, with an explanation of the grave reasons why this practice has been pursued, the consensus was that administration of the Sacraments should be allowed to continue with the recommendation that whenever feasible the age limits involved might be advanced. In every case the diocese involved should determine its own policy after consideration of all aspects of the problem .

5. The problems of the promotion of birth control by various groups as a "solution" to the difficulties of migrants and other Spanish-speaking populations.

Participants were alerted to the modus operandi and progress of these groups. The discussion ended optimistically,noting that frequent reminders of the evil of these practices should be given to the faithful, and the observation that, in fact, the promotion of birth control has met with little response from Latin populations.

6. The problem of publicity and public relations.

While the Catholic mentality seeks to do its good works in secret, the apparent and damaging liabilities of a failure in public relations compels us to bring our story to the attention of the broad community. Many problems of proselytizing and of Protestant domination of civic and governmental migrant projects, as well as many misunderstandings of the methods and motives of Catholic activities, can best be obviated by using the communications media with discretion and taste. It was suggested that chairmen for this work (preferably laymen experienced in journalism) be selected on deanery, diocesan, and state levels. Groups having diocesan speakers' bureaus should assign a number of their speakers'staff to travel the diocese with talks on the apostolate. There should be frequent contacts with all interested civic groups and reports should be sent to interested parties.

7. The problem of the challenge to obtain social justice.

The ideal of fighting for the rights of migrants was emphasized, but was tempered by the practical observations of some directors who stressed the need for prudence and discretion in order to preserve our primary goal (spiritual ministration). Although they recognized the need to speak out unequivocally for social justice whenever conscience required, they urged that moderation be used to keep the good will of growers whenever this seemed compatible with their duties. Others maintained that no considerations, even that of spiritual ministration, could justify a failure to work actively and urgently for social reforms. The necessity to distinguish clearly between exploiting and non-exploiting employers was underscored. The growers and the general public alike should be educated on the national aspects of the migrant problem. It was observed that often only the local share in the migration is seen, hence the evils attendant upon the over-all situation are vehemently denied by local men of good will, and accordingly, legislation and programs to better the conditions of the migrants are rejected off-hand. It was suggested that threats of eviction from migrant camps be ignored and the legality of such threats was questioned. The need for friendly but frank contacts with growers was discussed. The group favoring a more prudent approach in migrant-grower relationships stated that social justice can be obtained most effectively by using "buffer" organizations. The local director can at times speak most powerfully through a state Episcopal board for migrant problems or through other prominent diocesan spokesmen. This would "take the heat off" the man in the field and yet has more political force. Those opposing this view retorted that unless the man in the field speaks in his own name the migrant will lose respect for the Church. This opinion drew the reply that, in most cases, the issues of legislation are fought in times and places where the migrant would never be cognizant of the particulars.

8. The problem of liturgical rites among the Spanish speaking.

Mention was made of the new CELAM ritual for the Spanish-speaking peoples of Central and South America. The suggestion was made that the possibility and benefits of extending it to the Spanish speaking of North America be explored.

9. The problem of understanding and adapting to

the condition and cultural psychology of the migrants.

During the brief discussion on this point, the complaints of some priests that too much kindness is being lavished on the migrants, that they are being "spoiled," and that their sense of fiscal responsibility to the Church is being blunted, were given consideration. The principle of "stulti propter Christum" was advanced; namely, that kindness and gentleness (beyond the ordinary measure meted to "Anglos") wins a lasting and generous response. From their experience, directors stated that where initial generosity was shown by the priest, the migrants more than repaid it by spiritual fervor and by voluntary support.

10. The key pastoral problem: Invalid Marriages.

The following facts were presented:

A. By rough estimate, about one-third of marriages among migrants are invalid. Several present commented that this was far too conservative a guess.

B. These couples are barred from reception of the Sacraments. Their children are raised in this atmosphere.

C. The social custom of getting married "por el civil" is entrenched.

D. Paper and secretarial requirements for investigation of freedom and for dispensation from banns are, under the circumstances, prohibitive in meeting this grave situation adequately. Records are very difficult to obtain (mistakes in memory as to parish of Baptism; destroyed registers and problematic parishes in Mexico; long delays on responses). The "A Form" is long, technical, and in English. The "B Forms" often involve written correspondence with long delays and difficulty in finding the witnesses (many of whom are also migrating). It is hard to convey the sense of urgency where a day longer may spell failure. Application for dispensation from banns raises the question as to the competency of the diocesan tribunal. Are the migrants canonically "vagi"? Some dioceses require that once all the papers have been gathered they must be mailed back to the clearly competent Texas chancery for the dispensation.

E. The limitation of time, the enormous case-load, the involved secretarial work, and the conditions under which documents must be obtained, make what is physically possible in a few cases, morally impossible for the large numbers of couples who sincerely petition. In the Green Bay Diocese, for example, an average of 10 cases are solved after intense work on one hundred applications. If revalidation were known to be possible, the applications would extend into several hundreds, and if the possibility were preached, the case-load would multiply.

F. The priests involved in this work of revalidation are the same men who face the overwhelming burden of the many other phases of the apostolate.

G. Protestant proselytizers have openly exploited this situation.

H. Special problems arise from the peculiar psychology and status of the migrant. This mentality cannot be dismissed by saying "they shouldn't be that way." The migrant of Latin culture approaches the Church as his benevolent Mother, and does so with the utmost simplicity and confidence. He is overwhelmed by the legal complexities he encounters and by the repeated and justfiable refusals of many priests to handle his case. As he moves from area to area in short stays, he makes a succession of attempts to have his case considered . In most instances he is refused; in others, priests struggle valiantly against the odds but fail to conclude the case in time. The migrant surmises that his case is hopeless or that the need for revalidation is, after all, not so urgent. He hears occasional sermons on the laws of marriage, but when he attempts to act on these laws, it appears to him that the very laws impede him.

This problem received the fullest discussion. The above facts were substantiated and fortified by many. It became evident that the procedure in migrant cases varies greatly from area to area. It was decided at this time that a working committee be formed to explore the problem more extensively, to evolve some tentative solutions, and to present a formulation of these to the proper ecclesiastical authorities. The suggestion was made that a "Migrant Ordinariate" be formed to alleviate these and other problems of procedures, but many felt that despite the parallels between migrants and the military, the venture would prove impractical. The values which would accrue if a uniform and simplified procedure could be attained were pointed out. A director observed that large classes for revalidation would also enable him to give more thorough marriage instructions and would be a graphic message to the migrant community on the sacred and sacramental character of matrimony. Other results which would attend upon solutions to this problem:

A. An initial and strong impact against the custom of civil marriage.

B. The lessons of sacramental life brought home, in a literal sense, to the children.

C. Vast numbers of adults once more frequenting Confession and Communion after years of inability to do so. Some, indeed, for the first time!

D. A new and strong bond of attachment effected between these families and the Church, thwarting the encroachments of proselytizers.

E. A blessed relief to the perplexities and reasonable scruples of the several chanceries, of the migrant chaplains, and of the migrants themselves.

"The Spanish-speaking Person and the Christian Community"

Rev. Leo T. Mahon, Executive Director
Cardinal's Committee for the Spanish Speaking
Chicago, Ill.

I have been asked to start off this convention with a few remarks on "The Spanish-speaking Person and the Christian Community." The Christian Community, of course, is the Church. Immediately the question comes up: "What is the Church to do about the Spanish speaking in the United States?" The question, it seems to me, is badly put because inherent in it are certain incorrect pre-suppositions. First of all, the question implies that the Church is an immutable entity; secondly, it pre-supposes that the Church is co-extensive with its organized authority. To avoid such pre-suppositions, we ought to re-state the question. Instead of asking "What should the Church do for the Spanish speaking?" we ought to inquire "What should the Church be? What should it look like to the Spanish-speaking in-migrant? The Christian Community gathered in Christ by the power of the Spirit, what should it be in visible form?"

There are, it seems to me, but two fixed and indispensable characteristics of the Church: Peter and the Apostles; the Pope and the Bishops. Always building on that framework, obviously quite sketchy, the Church will be different according to different people, various ages and different circumstances. Outside of that basic framework, to say that the Christian Community must look the same in the 15th Century as in the 1st - to say it must look tomorrow the same as today, is totally wrong. What we have here is the ever-recurring problem of the articulation of Christ in the world, the always thorny problem of the incarnation of the Christian Community in the world. I say "thorny" because the Christian Community must live in the world and, above all, must exist for the world, but in the words of the Lord, must not be of the world. Dr. Hans Kung speaks brilliantly of this problem in his new book: "The Council, Reform and Reunion." I shall presume your permission to quote extensively from this marvelous book:

> The Church is not the world, the Church is not of this world, but the Church is in this world. Precisely as the people of God, precisely as the body of Christ, the Church, for all her invisibility, is at the same time visible in the human beings and the organization which form her. She can be perceived historically, psychologically, sociologically. The Church is an institution set up by God through Christ which, as a community of believers always animated, moved and formed afresh by the Holy Spirit, is forever coming into being anew in the activity of her members. She has the

character both of personal event and of institutional existence....time never stands still and so the Church cannot but keep marching forward. In every age she is faced with the difficult task of presenting herself anew. God's Church, made of men, is in the world and in its history. But this also means that the world and its history are in the Church. The most widely different mentalities and cultures, languages and backgrounds, questions and answers, have contributed to shaping the two thousand year-old face of the Church. Often in setting their imprint upon her, they have brought a development and enrichment of the Church, but often too it has been a deformation and constriction....

Thus we have the world within the Church. We have to realize the immense difficulty of the Church's task in her journey down the ages if we are to avoid judging her harshly, self-righteously, and as though looking down from some superior plane. This Church, made as she is of men, in the world and yet not of the world, has no easy task in steering her course between Scylla and Charybdis, between surrender to the world on the left and hostility to the world on the right.....On the left lies the threat of surrender to the world. The Church has to be in the world and for the world, but the very fact that she exists for the world has often, for the sake of the world's salvation, to take the form of being against the world. Her norm can never be the 'elements' of the world and the law of the world, but only Jesus Christ. But the Church, being of men, is forever under the temptation to make herself at home in the world, to regard her worldly successes as the coming of the Kingdom of God, to be intent only on making herself secure and powerful and free from opposition and persecution; to involve herself with some particular economic or social system, with some form of government or pattern of society or of thought.....These are really serious dangers. It would be possible for someone to identify himself, externally, with the whole modern trend of our times, and yet to have understood nothing of the real needs of our times, and of the true adaptation of the Church to it. One could be deeply in love with some modern, world-wide, ecclesiastical form of the American Way of Life and yet not have the faintest understanding of the liturgical, biblical, theological, missionary, organizational and social renewal of the Church. The history of the Church bears testimony to the fact that the Church, being made of men, has been constantly threatened by this danger of Saduceeism; conformism, opportunism, modernism..

To the left, then, the Church, becoming subject to the world, is in danger of becoming worldly; but to the right, becoming hostile to the world, she is in danger of becoming

> 'churchy.' The Church has to be in the world and for the world but not of the world; for Christ's own sake she has to remain, ultimately, alien to it, forever swimming against the stream. Yet she must not live for herself alone, leaving the world to be the world; she has to be the leaven in the world, intent upon the coming of the Kingdom of God. But the Church, being made of men, is forever under the temptation to make herself at home within her own walls: to become the goal instead of only the way, to regard her organization as an end in itself, and so to make the attainment of the true goal harder instead of more possible and easier....The danger of becoming 'churchy' can take innumerable forms. It is there when piety gives way to external Church practices; the care of souls to ecclesiastical administration; the Pope and Bishops to bureaucracy; the missions to religious propaganda; .....spiritual leadership to petty paternalism; preaching to dry rationalism or false rhetoric; the Sermon on the Mount to spiritual juridicalism; ecclesiastical discipline to the legalism of the Talmud.
>
> The Church gone worldly and the Church gone 'churchy', Sadduceeism and Pharisaism, are not fundamentally so very different. Each induces the other so that a worldly Church would always be in some sense 'churchy' as well, and vice versa. As enemies of Christ they are friends of one another.

What has all this got to do with us? Very much, because we are vitally concerned with the image of the Church, the Christian Community, particularly as it appears to the Spanish speaking. Let us first take a look at the Church in Latin America. If we look closely, we can discern the twin dangers, the twin traps - the "Church gone worldly" and the "Church gone churchy."

Has the Church been "worldly" in Latin America? Has the Church there conformed to the world? We don't have the time, or I suppose sufficient facts, to make a proper analysis but I think it fair to make some judgments. For many years there has been a totally un-Christian economic order in many Latin American countries and yet nothing was said or done by the Church. In great part the Church has conformed in many countries on the very serious point of economic order. How is it possible for a Christian to live in a city like Lima, have a million dollars in his pocket, and watch his own brothers around him die of starvation and disease? Such cannot be part of a truly Christian social order!

How many times have we seen people in Latin America abused and their rights violated while the Church remained silent. At times it was only when the rights of the "Church" were interfered with that a voice was raised. But what does the rights of "Church" mean in this context? The rights of the people. I don't think there is any question that the Church in Latin America in some respects has "gone worldly" succumbing, as Dr. Kung puts it, to the temptation to make herself at home in the world, to be intent only on making herself secure and powerful and free from opposition and persecution, to involve herself with some form of government or pattern of society or of thought."

However, there are many leaders of the Church in Latin America, lay and clerical, who are awake to the danger of worldliness and more are awakening each day. But as so often happens, they are now in danger of the opposite evil, of going "churchy." It's the old story of putting the pendulum in motion - push it hard enough and it will climb to the other side.

Many of the leaders there are beginning to say: we may have a nominally Catholic country but actually it is only 10% Catholic. So let us build on the 10% - "Let us build schools and universities for them - to counteract this nominal Catholicism - what looks like Catholicism but in reality is but conformity to the world under the cloak of Catholicism." Ah - but are these people falling into the trap of a "churchy" church? What they mean by 10% Catholic is that only 10% of the people are clerical, only 10% are churchy. So they propose to withdraw from the large state universities in favor of the small Catholic colleges. They propose to forfeit the world of politics to those who are concerned with the world. The Church then is in danger, as Dr. Kung again puts it, "of leaving the world to be the world, of making herself at home within her own walls, of making herself the goal instead of only the way" - of going "churchy."

To get down now to the problem of the Spanish-speaking person and the Christian Community, the Church in the United States. It is a serious problem, one we must somehow solve. Each time we meet the controversy rages between the two proposed solutions. One side says: "Let us integrate them completely and immediately." The other side says: "No, let us segregate them into national parishes and the like." I submit that neither one of these solutions is a good one. Both are faulty - why, because of the same Scylla and Charybdis we have been discussing. The same dangers of the Church gone worldly on one hand and the Church gone churchy on the other.

The first solution is the complete integration policy. Let them adapt to us. This policy supposes that we are the Church, the immutable Church; in order for the Spanish speaking to remain Christians here we insist that they become as we. We never seem to avert to the possibility that the Church in the United States could go or has gone worldly. If we are blind to this possibility and fact, the in-migrant is not. He has the advantage every observant, intuitive traveller has, to see and judge from the outside. What does he see in us? What does he think about us? Very often that we are cold, formal, materialistic and legalistic. I don't know whether he is very far from wrong.

Not so long ago a young Puerto Rican man (a very stable man - one of our Catechists) said to me, "Father, there are no Catholics in Chicago, not even the priests are Catholic." When I asked him what he meant he said, "I live in the Cathedral parish. I've lived there for three years. There are other Catholics living in the same building. I know they're Catholic because I see them at Mass on Sunday. I've tried to be friendly but in three years not one of them has even as much as said 'hello' to me." The complete integration task then pre-supposes that no significant change is necessary or advisable in the United States Church because it is not worldly. Whether or not it is, you can decide for yourselves. I shall only put the question: What does the Church in the United States mean to the average outsider - to the Spanish-speaking newcomer? Does it mean above all wealth, or power, or school system, or discipline? Or does it project an image, above all, of charity, of love, of warmth? Is it par excellence the family of God?

On the other hand, there are those who say that the Spanish-speaking newcomer needs a warm, familiar home. "So let us save them by keeping them by themselves and let's protect them from the coldness of a foreign tongue and strange ways." This solution, it seems to me, is very close to "churchiness." We must not think that the Church is the goal of Christian life. The goal is the unity of all men in Christ. It is our vocation as Christians to unite all men, not by force, nor by propaganda, but by love in Christ in order to present one day our gift of unity to the Father. Christ never made Himself the goal but only the way. "I am the way, the truth and the life." The Christian Community does not exist in Chicago for itself but for Chicago. The Church is not present in the United States for itself, but for the United States and for the world.

If we isolate and segregate the Spanish-speaking newcomer, he cannot fulfill his Christian role. Somehow we must present to the Mexican, the Puerto Rican or the others, when they come to this country, the opportunity and the facility to become Christian as group, to contribute as well as to learn. We must share with our new brothers, our obligation to make this nation Christian.

If immediate integration and complete segregation are not correct policies, what then is? I don't know. The answer will be a new one and it will be different, at least in part, from place to place. It will take a great deal of imagination and creativity, open minds and a lot of faith. God grant that we possess and use these gifts.

"The Colorado Federation of Latin American Groups"

Mr. L. M. Lopez
Community Relations Consultant
Denver, Colorado

The Colorado Federation of Latin American Groups began as the Mid-Century Conference held in Pueblo, Colorado, in 1950. The conference was called at the urging of Lino M. Lopez, then director of the Pueblo Catholic Youth Center. He was supported in this venture by the Citizens Service Organization and the ERO Club of Pueblo. To this conference, interested groups from Trinidad, Walsenburg and Denver sent delegates.

For the first time in the history of the state the diverse Spanish-speaking peoples met and discussed their common problems. The conference provided an atmosphere of cooperation. Delegates carried back with them the assurance that others were concerned, that they alone did not face a hopeless struggle, and that their greater strength, their main weapon in achieving social justice, lay in unity. The conference made its voice heard through resolutions. These resolutions were sent to administrative and legislative officials of the state as well as to the officials of the Department of Welfare and others.

The seeds of cooperation planted earlier now began to bear fruit. Delegates to the conference urged for a permanent body, a body that could draw the support of all the Spanish-speaking peoples and act in their name.

This organization is known as the Colorado Federation of Latin American Groups.

The objectives of the Federation are to provide a coordinating force for all the Latin-American people in the state of Colorado without controlling or governing local organizations. As a cohesive force, the Federation endeavors to perform the following:

1. To act as a clearing house of information pertaining to the Latin-American people of Colorado.

2. To summarize and publicize, for use of the membership, the activities of all participating groups during the current year.

3. To maintain an active record of city, county, state and federal legislative information pertaining to and affecting Latin Americans of Colorado.

4. To give due emphasis and help, and coordinate and encourage the activity of participating groups in the field of education. To this end, the Federation prepares, maintains, and distributes to participating members a list of all scholarships and any aid available and granted to Latin-American students.

5. To promote one or more general meetings once a year for the purpose of discussing problems and deciding on programs of benefit to Latin Americans in Colorado, and one annual meeting known as the Convention of the Colorado Federation of Latin American Groups.

The Federation is composed of active Latin-American organizations in the state of Colorado. These organizations remain autonomous.

The Federation is made up as follows.

1. Any organization whose aims and purpose are dedicated to the social and economic betterment of the Latin Americans, whose operations and membership are not in conflict with the state or the United States government, is eligible to make application for membership.

2. Any organization desiring to affiliate with the Federation makes application in writing to the Board of Directors.

3. Each participating group is assessed $25 to be paid once a year at a time designated by the board. This is to cover postage and one or more newsletters a year.

4. Each participating group is entitled to two voting delegates at business meetings.

5. The number of non-voting delegates which may be sent to any conference meeting is determined by the participating group. All such delegates must be active members of the participating groups and are required to register with the secretary prior to a business meeting.

6. The Colorado Federation of Latin American Groups came into existence when five communities pledged their affiliation.

7. The Federation is governed through action taken at an annual convention by duly constituted delegates. These voting delegates elect all officers, amend by-laws, and transact any other business authorized in accordance with the objectives of the Federation. Yearly convention dates are set up by the Board of Directors.

8. The officers of the Federation are President, Vice-President, Secretary, Treasurer, Legal Advisor, Chaplain and Historian. These officers serve for one year.

9. At the annual convention, the delegates elect from among themselves five members from representative areas who serve together with the officers and constitute the Board of Directors.

The Federation does not organize groups; it takes units organized in a given community to do a specific job. We have in the Federation a veterans organization - two governmental agencies that do work with the Spanish surname people - two fraternal organizations - one social club - one luncheon club for business and professional persons - four civic groups - one political group - three college groups - three high school groups - one sewing club - and one educational organization. These groups have one thing in common; they are interested in the welfare of the Latin Americans in Colorado.

Denver

Latin American Educational Foundation
United Latin Americans Organization
Joe P. Martinez, American Legion Post
United Mother's Club of Denver
Steering Committee of City-Schools Project

Pueblo

Citizens' Services Organization
ERO (Education, Recreation and Opportunity)

Walsenburg

Mothers' Club
Mothers' and Daughters' Club

Trinidad

Alianza Hispano Americans
LULAC (League of United Latin American Citizens)

Greeley

Clavis Club

Monte Vista and Center

Ferdinand and Isabela Club

The Federation only channels information; it does not initiate programs or action. It does not endorse candidates but it does publicize their stand for or against the best interest of the Latins in Colorado.

By resolution at the annual conventions, specific areas are defined for the Federation board to act on. Only then can the Federation speak for its membership on issues.

Otherwise the Federation's program can be called an adult educational program.

Now on its 13th year the Federation has influenced some political victories and some defeats. But the local groups take action after the Federation disseminates the facts. It is the citizen who acts, not the Federation.

The latest project by the Ferdinand and Isabela groups of Monte Vista and Center is a cooperative gas station with nearly 150 members. This is a rural area with very little employment opportunities. The idea of the cooperative is to encourage thrift and create jobs for the members.

The influence and value of the coordinating services of the Federation are just now being felt in many ways in Colorado. The governor as well as several department heads have gotten the message and have appointed Latins to important paid positions and to non-paid boards. Programs are being rearranged so as to meet the needs of the Latins.

In summary the Federation, in conjunction with its local or otherwise autonomous groups, translates the wishes and needs of the Latins to the public official and agency people; and in turn acquaints the Spanish-speaking citizen with the services available to him and the way to obtain those services. It also shows these citizens how to intelligently discharge their duties as informed citizens of their respective communities. The Federation advocates integrated participation at all levels. This is specially emphasized by the Federation President, Attorney Bert A. Gallegos, State Representative for Colorado, when he says: "... we want to be prepared to function as first-class citizens..."

This and more can be done if we only have the opportunity to get together to pool ideas and resources, and to take part in the planning of the course we are to pursue.

"Educational Opportunities for Latin Americans"

Mr. L. M. Lopez
Community Relations Consultant
Denver, Colorado

While there are millions of dollars worth of scholarship money in America, there are also many needy students desiring financial aid who do not receive it. Many grants are restricted and, thus, not many can apply or obtain assistance from such funds. Other funds are not too well known and minority students, not knowing how to go about seeking help, again do not receive assistance. Here the school counselor fails to do his job in not recognizing the existing limitations in the Latin American student. However, the minute one student learns where to apply for aid, others will follow, although this is a gradual process.

We in Colorado have, in ten years, developed substantial interest in education to the extent that in three different funds we have disbursed $27,000 worth of grants to Latin American students for college education. These are funds set up specifically for aid to the Spanish culture student. One of these funds is the Latin American Educational Foundation. Organized in Colorado, this fund provides grants for college students who are intellectually qualified to do excellent college work and desirous of attending college, but cannot do so for financial reasons.

The Latin American Educational Foundation does not usually make grants or loans to cover all expenses for a quarter, semester, or year for any individual. Instead, it supplements or fills in with what the applicant already has or will have. The following qualifications must be met:

1. Applicant must be of Latin or Spanish ancestry (one parent is sufficient to qualify). Once each year, however, two scholarships are awarded to non-Latin applicants.

2. Financial need must be definitely established.

3. There must be promise of success as determined by school record, references, etc., of applicant.

4. Applicant must be physically and academically able to carry out his or her goal.

5. Grants or loans are made only to bona fide residents of the state of Colorado.

The student is free to use the scholarship at the school of his choice. While preference is given to those entering college for professional training, students wishing to go to business schools for secretarial or related training will receive consideration. Other courses may be considered at the discretion of the Scholarship Committee.

Any recipient, if the need continues, may re-apply for assistance within the same year or in another school year.

Recipients of grants incur no legal obligation with the foundation as to reimbursement of amount received. Some students have repaid grants of their own volition. Loans are legally secured notes to be repaid and are subject to any action necessary to insure payment.

Aside from providing a few dollars to aid college students, this program also provides recognition for Latins in the community. Too often Anglos or majority members want to know: "What are you, members of the minority, doing to solve your own problems? We are collecting money to educate our youth. We don't have money; you do. Will you help?" This approach has worked for us in Colorado. To date, about 58 Anglo corporations, churches, and labor unions are contributing 85 percent of the ten to twelve thousand dollars that we raise annually for the Latin American Educational Foundation.

There is yet another value which we consider extremely important and that is the learning acquired by Latins who are elected to office in the Latin American Educational Foundation. We deliberately do not re-elect people to office; consequently, we are constantly employing new persons as officers or chairmen of the different committees. In this manner we train individuals who, when asked to take an active part in an integrated program, know how to preside and are familiar with routine operations in many situations. Many of our past officers are now members of service clubs, unions, church organizations, political organizations, etc. Many of these individuals would not acquire the experience unless an organization like the LAEF could provide it for them. One must recognize that many Latins are still individualistically inclined and have not had much experience with organizations, especially with democratic procedure. Too many of us are willing to go along with "Lo que diga mi compadre esta bien para mi."

The Latin American Educational Foundation is producing many other values. Probably the greatest among these is the policy by which professional and/or business members of the LAEF are scheduled in pairs to meet with as many as fifteen Latin high school students to discuss with them their educational goals and college preparation. This program was initiated several years ago in Denver and is now carried out by LAEF board members in almost all college communities in the state. At these meetings we also talk about cultural pride, the dignity of the individual, justice, and the rights of the citizen, as well as his duties. We speak of membership in the school organizations as a prerequisite for sharing in the equality of treatment which we so ardently desire; of placing their names in nomination for Student Council offices, joining the art club if they are taking art, or the Latin Club if they are in Latin classes.

After one such pep talk in a Denver high school, there was a Latin student candidate for every office for the Student Council. All but one lost. This comment was heard afterwards: "You watch us next year!" THIS IS THE MOTIVATION WHICH NO OTHER PROGRAM GIVES THESE STUDENTS.

Finally, we provide for these students ample information concerning scholarships and similar financial aid. In the above-mentioned school, 36 students received $54,000 in scholarship grants, with only one Latin recipient in said group. We point out that money is available in their own schools through regular channels, but often the Latin student is not qualified to apply because no one alerted him in time to prepare for a given scholarship. This discrepancy we hope we are correcting; therefore, when we talk about scholarships available for Latin American students we are not really speaking of anything especially unique, or in any way tailor-made for Latin Americans. What we are really doing is telling these students, "Look, there is a lot of money in scholarship grants available, but no one will come to offer it to you; you have to go after it. We are here to tell you how to get yourself prepared to compete for it."

It is also true that there are funds which give only to Spanish-speaking people. Among them are the Congregational Church with about $50,000; the Presbyterians with a very ample fund for Latin students; the Episcopalians and the Methodists are now setting up scholarships for Latins.

In the Catholic community, I do not know of any systematic program of college grants for Latin Americans other than an occasional project on a one-grant basis, such as Loretto Heights College in Denver, which has a full expense scholarship for a Latin girl. It is true, however, that Latin Americans are eligible to compete or apply for some of the other scholarships.

Many of our credit unions in Colorado are doing a magnificent job of providing loans for students who are able to borrow small amounts and repay from earnings or other family sources. One credit union in Denver makes loans at two percent per annum and constantly has over $10,000 in educational loans.

Another credit union in the state of Colorado has earmarked as much as $20,000 for educational loans with only two percent interest charged.

Many industries, as well as labor unions, have instituted educational grants, especially those having large Latin American memberships.

Last, but not least, the National Defense Student Loan Program has provided educational opportunities for students who have no resources, but who qualify as promising students. This program is the most helpful yet developed as students may borrow from the government for one year or all four years of college with the additional feature that, if they enter the teaching profession, they may pay back fifty cents out of every dollar borrowed. Inquiries should be made at the college where the student wishes to attend. Those desiring grants for graduate studies may contact: Opportunity Fellowships, John Hay Whitney Foundation, 111 West 50th St., New York 20, N. Y.

What I have tried to point out is:

1. that there is a need for more scholarship aid for Latin American students, especially in Catholic colleges;
2. that we will be doing our youth a great deal of good if we set up programs early enough in their schooling, say Junior High School, that will alert them to the availability of scholarship funds all around them if they only prepare themselves to qualify and to be prepared to take the necessary tests and to think about these things as much as a year in advance of graduation.

FOUR HUNDRED YOUNG MEN AND WOMEN IN COLORADO HAVE BEEN HELPED WITH $100,000 IN TEN YEARS.

In short, we have no magic formula in Colorado, but if there are any persons interested in learning more details about the Latin American Educational Foundation, Inc., I shall be happy to send you the necessary literature if you will write to me at: Room 260, West Side Annex Building, Denver 4, Colorado.

"The Latin American University Students in the United States"

Miss Anne T. Foley
Southmission
Lafayette, Louisiana

In order to discuss Latin American University Students I have chosen the specific aspect of apostolic activity, which is one of the phases seen most wanting when working with these students and about which it is difficult to get their attention.

Before being able to establish real dialogue with Latin American students, it is necessary to be informed as well as open-hearted; to be informed, it is necessary to read, discuss, and study as much as possible about programs, procedures, activities, and so forth. Much has been written about these devices for the purpose of promoting closer relationships and friendships and also about Latin American countries, customs, cultures, religious practices, and the "ocultos," a word used by anthropologist Edward T. Hall to stand for "those hidden psychological patterns which stand between peoples."

Prior to describing the specific apostolic activity which is being tested at the Catholic Center at the University of Southwestern Louisiana, I will review very briefly the statistics taken from the OPEN DOORS report of the Institute of International Education and other sources. There were 53,107 international students in the United States during the academic year of 1960-61. Eighteen percent of them are from Latin America. Sixty-nine percent, a predominant number, of the Latin American students were in this country in the undergraduate level and were divided between the schools of engineering and the humanities. The largest number of all students in agriculture were the 522 from Latin America.

Where are these students in the U.S.A.? IIE states that there are 23 universities in the U.S.A. with over 400 international students. All of these 23 are on secular campuses. There are 13 institutions reporting 50 or more international faculty members. All 13 are on secular campuses. According to the National Catholic Education Report on foreign students in Catholic universities and colleges in 1960-1961, there was only one listed as having over 400 international students. Twelve Catholic colleges or universities were listed as having more than 100 international students. According to the Latin American Bureau, there are 14,000 Latin American students at colleges or universities in the United States. An estimated 80 percent of them are on secular campuses. Assuming that the spiritual care of the estimated 20 percent in Catholic colleges and universities is adequate, it follows that efforts be concentrated on ways and means of providing for the spiritual care of Latin Americans on secular campuses, the majority of whom are Catholic.

Is spiritual care being provided? A recent survey made under the direction of the national chaplain of the National Newman Club Federation, Rt. Rev. Msgr. Alexander O. Sigur, disclosed the provision for pastoral care of international students on the majority of campuses is not adequate; it is practically nil on a great number of campuses. This situation is due to many factors too numerous to mention here and these are factors which will not be solved easily or quickly and not without great help from groups, organizations, and individuals within the Church and good-willed people not in the Church.

Because of these existing unfavorable conditions, I will explain one apostolic activity which could be initiated at centers or in parishes at all colleges and universities and, generally, for that matter, regardless of the deterrents of part-time chaplains, over-worked Newman chaplains and staffs, lack of physical facilities, locations of centers or parishes not convenient to campuses, and other grave limitations.

This apostolic activity involves a small "hard core of educated people." It is referred to as OPERATION LATIN AMERICA - - Operación Latinoamericana - - the name chosen by the Latin American students themselves. It can be initiated in some form by whatever group already exists in the local work of the Church. Use what you have! CCD, DCCM, DCCW, Legion of Mary, Sodality, Grail, ICS, Third Orders, K of C, or other groups or qualified individuals. These groups should not be asked to discontinue any of their fine "going" activities, but to add a new dimension to them.

This is the way it works. Sister Marion, Dominican, a CCD teacher, has agreed to spare the time to give an hour each week from four to five o'clock in the afternoon. This time was chosen because there are no university classes then; it is before the five o'clock afternoon Mass at the center; it is prior to the six o'clock dinner hour of the students; it does not interfere with dates, socials, or study hours. Sister Marion taught the Mexicans in Arizona and understands in general the temperament of the Latinos.

A group of seven potential leaders were selected. They are José Boix of Cuba; José Fernández of Cuba; Gary Marin of British Honduras; Aurelio Maruri of Cuba; Rolando Saavedra of Bolivia; Javier Tellez of Spain, who intends to and has lived in Latin America; Felipe Weffer of Venezuela. We are of the opinion that the group or groups should be kept small. We are also of the opinion for obvious reasons that the group should be all male or all female.

All of us discussed the name of the activity. The word "catequizar" or any derivation thereof had no appeal. They chose OPERACION LATINOAMERICANA. This brought up the subject of the reasons they did not like religion classes as such. These reasons were quite revealing. If we had managed to live through the same experiences of having to memorize pages and pages without knowing the meaning of them, the punishments inflicted, the boring presentations and the like, we would be inclined to agree with them. Sister took this opportunity to point out to them that these methods or similar ones should not be used when they convey their message and ideas to others.

Our patroness is "Nuestra Señora de Todas las Naciones" -- Our Lady of All Nations. Our motto is "El Corazón Habla al Corazón" - - Heart Speaks to Heart, which is the Newman Club motto. Each student has a holy card of Our Lady's picture shown standing on the world. On the back is the prayer in Spanish, which is said by any one of them who offers to say it aloud at the beginning of the reunion. This prayer is English is:

> Lord Jesus Christ, Son of the Father, send forth now Thy Spirit over all the earth. Let the Holy Ghost live in the Hearts of all nations that they may be preserved from moral decline, disasters, and war. May the Lady of all nations, who once was Mary, be our Advocate. Amen*

We do not refer to the activity as a class, seminar, or lecture - - the very words which make students of all nationalities cringe after full days of them at the college or university. We speak of it as a "reunion" -- a get-together. It is conducted in English. It is a challenge to these students who want very much to improve their English. Frankly, we had no Spanish-speaking person available and I am not certain whether OPERACION LATINOAMERICANA would be any more effective in Spanish with university students.

The purpose of this "reunion" is to share with these students American methods and techniques of teaching religion so that they will be prepared to share them in turn with their people in their own countries when they return. We agree that if it does no more than create an interest or fortify them with the aids of imparting this knowledge even to their own children, it will serve a purpose. We hope that they will share their knowledge with students and student leaders in their countries when they return for vacations or settle down in careers in their countries.

The "reunion" is conducted in a small room with chairs arranged in a semicircle. The atmosphere is definitely a relaxed one. Sister uses visual aids of interest to young men - including pictures of lovely pin-up señoritas, space ships, Arizona sunsets, hydrogen bomb mushrooms, etc. She uses a blackboard when necessary but most of her "leading" of the discussion is done while she sits among them in the semicircle. There is humor. There is appeal to the "personal." There is laughter. There are many questions asked by the participants. There are answers only by those who volunteer. There are no assignments. There is no homework because these students stay up all night on many occasions struggling, with the help of their dictionaries on technical terms, to complete their university homework. No one has been urged in a forceful manner to continue with these "reuniones". It has made clear that we want only those who are really interested and who do not feel it an obligation but a pleasure and privilege to be there. The attendance has been remarkable.

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* These holy cards may be secured in several languages from Wilhelm Spanner, Haus Sonnenblick, Grossteil-Giswil OW, Switzerland, Europe.

Throughout the "reuniones," Sister has stressed the motivations for this activity, the strength and manliness necessary to be a practicing Catholic, the need for helping their own people, and the thought that God must have something special in mind for these few leaders whom He chose to be here taking part in this activity.

To sum up, we believe these are the so-called ingredients:

1. Qualified leader-teacher who understands, at least to a certain extent, the Latin American temperament and the university student.

2. Relaxed atmosphere with little similarity to classroom work, which the students have all day, all week, all month.

3. Material of interest and consequence to Latin American university students.

4. Proper motivation and purpose.

I have stressed the details of this activity because they are vital. If the details are relegated to the category of "incidentals" by those who do not understand Latin American University students studying in the States, the activity will probably be a failure.

In conclusion, we fully realize that we must embrace all peoples to the best of our ability and the extent of our energy and time, but we must also realize that it is necessary to develop and "grow" leaders. OPERATION LATIN AMERICA is one way . This is one answer in a positive sense to attract the student, who is the "number one target all over the world today," in the war for the minds of men.

In a sense, this activity copies a technique of the Communists. "Communism wants to build up the party and to build it around a hard core of educated people. I believe that it is tremendously important that we should be turning out, both from amongst priests and laity, people who are leaders, people who are equipped to and pass on the good things we have to others, helping to train the leaders, people who understand techniques and who have that attitude of mind which is the secret of leadership. I would say that creating that attitude of mind is really the most important thing of all." Those were not my words. They are the words of Douglas Hyde in 1960. As you know, Douglas Hyde was for many years a Communist and editor of the Daily Worker and converted to Catholicism.

At first glance, OPERATION LATIN AMERICA may seem very umimpressive because of its size. Consider that only about two percent of the population in Communist-controlled nations is permitted to join the Communist party. If OPERATION LATIN AMERICA were extended to all college and university campuses, this could be our Catholic "hard core of educated people!" Think of the impact if only 10 percent of the 14,000 Latin American students in the U.S.A. participated in it! At that rate, there could be 1,400 Latin American students a year returning to their countries and able to work among their own people in the extension of the Kingdom of Christ on earth!

CHAPTER II

U. S. CITIZENS OF MEXICAN ORIGIN

"The Person of Mexican Origin in the South"

Mr. Henry Munoz, Jr., Director
Merrill Labor Project
San Antonio, Texas

Everyone would like to find out the reason for migration. To try to go into the socio-economic problems would take too long. When there is no work in Texas migrants have to go out and get a job some other place and you in the northern states are most generous when it comes to wages. We cannot say that about Texas.

Let me give you some official figures (and you can add ten percent to the figures reported by the Texas Employment Commission and the Texas Council on Migrant Labor, and an additional ten percent for migrants who have not registered with their agency and make their own deals as "free wheelers"). The migrants in Texas increased over twenty -one percent from 1960 to 1961 - from 105,000 to 127,000 men, women and children. That is a lot of people to be migrating out of the state to seek employment. These figures do not include 65,000 workers who migrate within the state following the crops. This increase in migration is caused first, by low wages and secondly, by automation in agriculture.

Residents in the north inherit part of our troubles when our Mexican-Americans come up here and live with you. Then in November and December they want to be home in San Antonio which is the gateway for migration. We have about 37,000 migrants in San Antonio and neighboring towns and about 90,000 to the south in the Rio Grande Valley. When the migrants are at home-base they have one thing in common - they want to find out how they can get a steady job so they won't have to migrate. They would like to own a home and stay put so that the children may go to school. This is almost impossible because they do not have the required skills and education to get a job. Our Mexican-American migrants have about four to five years of education. They are raising their children to complete a tragic circle all over again. Texas school-age children working in the fields increased from 12,000 in 1960 to 26,000 in 1961. What happens to these children every time the parents load them in the car and take them out into the fields? They outgrow their classmates and drop out and become second-class citizens. Eventually, and there is no question in our minds about this, they are going to be replaced by machines. When they are home they are actually a burden to the community. We have the great distinction in San Antonio of being the T.B. capital of the world; also, many juvenile delinquency problems. Everything is coupled with migration.

The Merrill Trust Foundation gave us some money to work on an experiment of assimilation. Why haven't the migrants assimilated into the American culture? By being chronically unemployed, unable to go to school, I doubt seriously if they ever will be assimilated unless we do something to help them. I have heard a lot of people say, "We didn't know these people had any problems." There are four million Mexican-Americans in the Southwest. We have to do something for them in the way of protective legislation. We do very much for the bracero. He is protected from the minute he gets on the bus at the Mexican border until he gets back home. This is not true of the Mexican-American. He is not protected by any law whatsoever. He goes back home and is faced with chronic unemployment, no social legislation, no benefits whatsoever. Name it and he hasn't got it.

There was an incident in San Antonio not too long ago. There were some braceros and Mexican-Americans working not too far from our office. A rattlesnake bit two of them. The government paid the bracero's doctor bills and wages. However, in the case of the Mexican-American, we had to get on our hands and knees and beg to see that his doctor bills were paid. This is really an injustice. Yet any time you want to pick an argument or a good fight, just say that you would like to do something for the migrants. You bring the house down on your innocent head very quickly. Why? I don't know.

It is wondrous indeed that the Mexican-American has not completely lost faith in his fellow Americans. He works the land and he is practically starving. He gathers the fiber and he is almost naked. He feels that no one cares except the good priests and nuns. Do you know why? Because he is a Catholic. He opens his heart to you and says, "Look, I need your help." I have asked myself and a lot of our social workers, "What is lacking?" I believe that what is lacking is in education - the failure to teach students to be charitable human beings and to do something for each other.

Northerners should consider the great number of Spanish-speaking people coming into their community. They are strangers and need help. They are people with devotion to the Church, with devotion to their priests. It is something that should be cultivated and understood.

I did not cover the question of the bracero because I think that program is diminishing. However, there are approximately 230,000 citizens of Mexico who are legally here in the United States as of 1961. How many you will inherit in your community I don't know as yet but you can rest assured that you will get a lot of them. We need your help and prayers for God's help.

"The Person of Mexican Origin in the Midwest"

Dr. Julian Samora
Department of Sociology
University of Notre Dame
Notre Dame, Indiana

No one really knows how many "Mexicanos" there might be in the Midwest. There are some communities such as Detroit with as many as 35,000; South Bend only has 34 families; Lansing has about 3,000; and Saginaw, 5,000. What we do know is that there are a lot of them and some of them are attached to communities and farm sections in Detroit and Saginaw. Some of them are on the farms and some of them are moving into the communities.

Most of the "Mexicanos" in the Midwest are former migrants, people who leave the migrant stream and settle in the rural areas, still working on farms for a few years and then going out into the community. Once in the community they usually hold unskilled jobs and hope and pray that they can stay in the Midwest because they are treated like human beings there.

It strikes me that these people do not want to migrate. A lot of people say they love the adventure, open air, riding in trucks, etc. To me this is nonsense. They want work, they want a home, they want to send their children to school. They are Americans. They want what you want. Unfortunately there is this vicious cycle operating, namely, start school late, leave school early, and by the time the migrant is fourteen years old he is in the second or third grade and doesn't want to be in school.

I do believe the problems in the Midwest are different from the Southwest. You don't have heavy concentration. You don't have the discrimination you find in the Southwest and particularly in Texas. You do find that many "gringos" in the Midwest do not know what to do with the "Mexicanos" and quite often they do not discriminate against them simply because they don't know if they should.

My point is this: About 1940 Dr. George I. Sanchez of the University of Texas wrote a book called "The Forgotten People." This is a very apt title. The Spanish speaking are a conquered people. They were conquered and then they were forgotten. The U. S. government has for years had a moral obligation to these people which it has never fulfilled. The Cuban refugees, the braceros and other people who are coming to the United States receive official help from our government and this is as it should be. Why has there not been help from the U.S. government for these people whom we took over in 1849? Even in such areas where we have educated "Mexicanos" who are in positions of leadership, these people are discriminated against officially by the State Department, for example, with the claim that there might be dual citizenship, a conflict of interests, etc. This is nonsense because they are Americans.

I would like to suggest that the Catholic Church could do much more than it has been doing, although its programs have been accelerated in recent years. We have a Peace Corps for the rest of the world. Why wouldn't it work in this country? We know we need it in many areas - in the slums of Chicago, in the poverty-stricken areas of San Antonio, etc. I would also like to suggest that the government, through the Department of Labor and through Congress, could do much more than it has been doing in the area of labor legislation. The problem is not so complicated that we have to throw up our hands in despair.

"The Person of Mexican Origin in the West"

Rev. Ronald Burke
St. Joseph's Church
San Francisco, Calif.

The West I know best is San Francisco. But of 80,000 Spanish speaking in San Francisco only 20,000 are of Mexican origin. The rest are from Nicaragua (20,000), El Salvador (10,000), Guatemala, Puerto Rico, etc. In this distribution San Francisco is not typical of the West.

Forty miles south in San Jose there are 100,000 Spanish speaking, almost all of Mexican origin. This is more typical of the West than is San Francisco.

Across the bay from San Francisco in Hayward last October the Community Service Organizations of the Bay Area co-sponsored a conference on what they consider the most serious problem facing the person of Mexican origin in the West. The conference was on "Incentives and Education for Mexican American Youth." According to Herman Gallegos, San Francisco CSO officer and director of the Fair Employment Practices Commission for the state of California, the matter of education and preparation for work is considered the most important need for Mexican-Americans all over California. Los Angeles in particular, with 700,000 of Mexican origin in the one county, is faced with a serious problem of school drop-outs among the Mexican students. The consensus of opinion is that Mexican youth lack family support and incentive for educational goals and they need the type of organizational support that other minority groups have been able to muster behind scholarship and strong counseling programs.

According to Gallegos, Mexican youths are not taking advantage of vocational training opportunities that are available and are not applying for employment in skilled jobs in proportion to their numbers in the community. This is not because of any direct discrimination against the Mexican but rather because of an inherited inferiority feeling that requires stronger remedies than are presently generally applied. Out of 1,545 complaints filed with the FEPC since 1959 in California only 25 were from Mexican-Americans.

California has about 1,250,000 residents of Mexican origin, according to the Mexican consulate in San Francisco. This figure does not include 203,000 "blue card immigrants" in the state on working visas, entering at the rate of 20,000 a year, mostly employed in agriculture. While there is little discrimination in employment of Mexican-Americans in the cities there is a real problem with the blue card people. Even the 80-90,000 braceros imported at peak season have certain wage guarantees and other protection written into their contract; the blue cards do not. Until they are organized they will continue to constitute a labor pool that invites exploitation. Unwitting tools for union-busting, by accepting substandard wages, they give unfair competition to local unemployed.

The person of Mexican origin in the West, for as long as immigration continues, will present a challenge to the communities that receive them. The organization in California that has done most to help them adjust is the Community Service Organization, helping prepare for citizenship, teaching English, obtaining employment, registering for elections. In 1960 they registered 140,000 voters in California.

Perhaps the most serious problem of all is the one most likely to be underestimated: the provision of religious care for the Spanish-speaking immigrant. One priest has estimated that one-third of the Catholics in California are of Mexican origin. In many areas of the state there is a need in every parish for a priest who can speak Spanish. Nor is the problem so easily solved even with a Spanish-speaking priest in every parish.

At Mission San Juan Bautista, California, in April, 1961, at a conference of priests of the West working with the Spanish speaking, the question was asked: "What are we doing to help our Mexican brethren attain their full stature in the church and is our present program adequate?" It was fairly well agreed that we are really not doing very much. As a matter of fact, not only is our present program in the West inadequate, it is almost non-existent.

The social problems that face Mexican-Americans are tangible problems of underemployment, language difficulty, etc. The problem of religious adjustment to American Catholic life is less well understood and there are still too many good priests who want first generation Spanish-speaking immigrants to learn American ways and American Catholic ways right now. A recent survey shows 17-34 percent of Western Catholics go to Mass regularly. Our private estimates for the San Jose-Hayward areas of northern California for Mexican-Americans is 10 percent. In one area of San Jose there were 15 Protestant churches serving the Spanish speaking in their own language before a Catholic mission was established. In San Francisco until recently there was one church in the whole city, and that in Chinatown, with a Sunday sermon in Spanish. As of now there is no office in the whole state with even one full-time priest directing a program for the Spanish speaking. There was one such office in San Francisco until the recent split in dioceses. The closest full-time program we have is in the Cursillo de Cristiandad movement: Fathers Soto (Union City) and Duran (Phoenix). We also have federations of Guadalupe Societies and the new CAMMP (Catholic Migrant Mission Program) offices established in Stockton, San Jose and Sacramento to care for braceros and migrant farm families.

In these days when we are being challenged to set new horizons in our Spanish-speaking apostolate, when we are being asked to prepare lay missionaries to go south of the border to help our brothers in their hour of need, there can be no excuse for those of us who stay at home to fail to develop equally realistic programs for our Spanish speaking in our own communities.

CHAPTER III

PUERTO RICANS

"Conditions Affecting Migration from Puerto Rico"

Miss Francisca Bou
Assistant Director of Migration
Department of Labor
Commonwealth of Puerto Rico
New York, N.Y.

Puerto Ricans have been migrating to the States since the beginning of the century. From 1908 - the year in which the compilation of reliable statistics was started - to 1946, the average number of Puerto Ricans emigrating to the United States amounted to about 4,000 per year. A great increase in this migration developed after the end of World War II, when commercialaviation became readily available to the migrants.

Occasionally, the subject of migration gives rise to worry in the public spirit because of the hardship endured by individuals or groups that leave their homelands. It also gives rise to some satisfaction when emigrants improve themselves and enjoy success in the communities freely selected by them as their new homes.

Since man came out of the caverns and started his way toward civilization the plane of his present physical, intellectual, and spiritual development -- he has moved continually from one point to another on the earth. In his adventurous going and coming, because of an urgency to improve, he has moved individually, in small and large groups, and even in full transmigrations, widening first his old world-- Europe, Asia, and Africa-- and then procuring a new one: the Americas. Besides making it wider, he has made it more his own.

Puerto Ricans, a people of the Americas formed from previous emigrations, repeat now the migratory movement of other peoples in the past. From January, 1945 to December, 1961,a total of 650,000 Puerto Ricans have moved into the continental United States, but the number of residents proceeding from Puerto Rico, of the first and second generations, is estimated at more than 847,000.

There is no disagreement among sociologists as to the motivation of the present migration of Puerto Ricans to the United States: it is strictly an economic move. Puerto Rico is in the process of economic development. In that process advancement is rapid but not at the speed required to create occupations for the number of unemployed accumulated in over half a century of agrarian economy.

The contraction and expansion of the United States economy impresses its rhythm on the Puerto Rican migratory movement. The number of migrants was 69,000 in 1953; in 1954, when the economic recession took place in the U.S. this figure dropped to 21,531. Once the recession ended, the number of migrants went up to 45,464 in 1955, and increased again to 52,315 in 1956. The 1957 migration dropped to

37,704 and fell to 16,298 by 1960. This decrease in net migration has been attributed to several factors: a better standard of living in Puerto Rico, and the immigration of Cuban refugees to the island. These latter factors are reflected since figures on net migration are obtained by counting passengers leaving and entering Puerto Rico.

Puerto Ricans migrating to the United States may be divided into two groups: the first and largest is formed by persons who move their residence to this country, the second is formed by workers to whom U.S. employers offer a steady occupation under conditions approved by the Puerto Rico Department of Labor. Occasionally, migrants from the second group, either because they stay in the United States at the termination of their contracts, because they receive direct offers of employment, or because they want to search for work on their own initiative, pass into the first group.

Thus we see that the migratory movement is brought about by the migrants' need of economic improvement, the opportunities offered in the expanding economy of the United States, and common citizenship. New York became the migrants' center since it was from that city that fixed passenger ski routes were first established with Puerto Rico. Through the years the number of Puerto Ricans settlingin New York became larger and larger, but what really expedited the Puerto Rican migration after 1945 were the developments in commercial aviation, especially the conversion of war-planes into passenger vehicles for use by companies which operate without a fixed itinerary.

Commercial aviation proved to be so effective that it has been called "the air bridge" between Puerto Rico and New York, at first with stops at Miami and then with detours to Chicago and the Middle West.

Puerto Ricans coming to the States settle in different areas. There has been a change in the trend established in 1940-1950 when most of the migrants settled in New York. By that time it was estimated that 98 percent of the people coming from Puerto Rico stayed in New York City.

The 1960 census has demonstrated that there are Puerto Ricans in all 50 states and they are widely dispersed from east to west, north to south. It is estimated that the number of new arrivals staying in New York City was declined from 98 percent in 1950 to 60 percent in 1961.

The economy of Puerto Rico has moved sharply during the last five years. Net income increased from $950,000,000 in 1955 to $1,311,000,000 in 1960. Per capita income increased from $427 to $565 during that same period. Tremendous progress has been achieved in the fields of housing, education, and public health. For instance, infant mortality has decreased from 113.4 in 1940 to 47.7 in 1959. Life expentancy has increased from 38 years in 1910 to 68 years in 1955. Literacy has increased from 75 percent in 1950 to 86.6 percent in 1959.

In the field of education, the total number of registrations in public schools increased from 668,019 in 1955 to 722,214 in 1959. Registration at the University of Puerto Rico jumped from 13,232 in 1955 to 18,223 in 1960.

A great deal has been accomplished, but still there is an enormous task to be performed. Unemployment continues. The last statistics available showed that 99,000 persons were unemployed in January,1962. Of these, 31,000 were agricultural workers; 63,000 engaged in non-agricultural activities, and 5,000 were persons entering the labor force.

As long as there are employment opportunities available in the States, Puerto Ricans are going to continue coming here to look for better jobs. But migration figures show that there has been a decline in the number of persons coming from Puerto Rico to the States in the last few years. In 1961, for the first time since the availability of statistics on net migration from Puerto Rico, there were 1,754 more persons moving from the States to Puerto Rico that were coming here.

The Commonwealth of Puerto Rico does not encourage or discourage migration. The government has assigned funds for the establishment of the Migration Division, with the main objective of helping the migrant achieve a satisfactory adjustment in his new community. The Church has been helping in this adjustment process, making valuable contributions for the welfare of the Puerto Rican newcomer.

"The Puerto Ricans in Urban Industrialized Areas"

Rev. Andrew J. Cooney
Director - San Juan Center
Hartford, Conn.

First of all, I should like to explain the function of the San Juan Catholic Center, in Hartford, Connecticut, the agency I represent. It is a social service agency administering to the multiple needs of the newcomer to the community. It is operated by the Diocesan Bureau of Social Service, an organization generally known elsewhere as Catholic Charities. The center serves as a central focal point for meeting the immediate personal needs of the Spanish-speaking under Catholic auspices. It has been said that there is no use in asking a man to practice religion while you allow him to go unfed, unclothed, unhoused, and distraught with personal and family troubles. The resolving of these problems is nothing more than the corporal works of mercy set in motion and lead to the next step, the spiritual care of the migrants.

What type of Puerto Rican migrates to the urban industrialized area? (And I must make it clear that what I say on this point is drawn only from my experience in the Hartford area).

First of all he is non-nomadic, in contrast to the Mexican migrant. He may move frequently and all over town for a variety of reasons, but he stays put as far as the city is concerned. The migrant of our experience possesses a minimum of education - - approximately five years. Most come from rural, mountainous communities, unskilled and inexperienced in a mechanized society, and with, of course, the ever-present language barrier.

Why, one might ask, are they drawn to the urban industrialized area? For one thing, there are many material advantages for them in big city living; for instance, the wide variety of unskilled jobs in restaurants, clubs, hospitals, laundries, etc. As a matter of fact, I was dining last night in one of your better restaurants and I happened to be facing the doors which link the kitchen and dining room. From time to time, as the doors swung back and forth, I noted Puerto Rican boys in white uniforms and fluffy white hats scurrying about the kitchen. It could easily have been the Statler-Hilton in Hartford.

Hartford is, indeed, an urban area, although not as highly industrialized as other cities. But it has its advantages for the migrant. In addition to the usual unskilled work offered by the cities, Hartford lies in and is adjacent to the famous Tobacco Valley which offers to the migrant the very work to which he was accustomed on his home island.

We must also face the fact that there are many serious disadvantages for the migrant in a bit city living; for example, the pitifully low pay offered to the unskilled for very laborious work for excessively long hours. There is the sub-standard, excessively priced housing. Even worse, there is the slow disintegration of the old, solid family life they knew at home, which fostered the lovely characteristics of Respeto, Cariño and Dignidad. Moral problems, too, begin to appear and grow in overcrowded and overly-intimate living situations. Spirit is broken and frustrations develop as, for the first time, they come to know discrimination and exploitation.

One of the things that could and should be an enormous advantage in an urban area is the ready accessibility of educational opportunities. Unfortunately, that is not our experience in Hartford. There is ample opportunity, but - - the elders (and by elders here I mean people in their 20's and above, for this is a young migration) do not readily take advantage of this opportunity. And this is for a variety of reasons, I think. First, they are poorly educated in their own language and do not therefore possess that zest for learning that might otherwise stimulate its pursuit. Then, too, they are already citizens of the United States and do not have that stimulus that goads other nationalities to schooling. In addition, the need to work which places them into the most inconvenient working schedules makes it impossible for many to attend classes.

With respect to the children, often they have been pushed from grade to grade because of the language barrier and finally out of the school entirely. However, I must say in all fairness, the teachers of the Hartford School system made an exemplary effort to do their best for these children during the last several months. A course in Spanish was offered the teachers after school hours, and there was an overwhelming response. Realizing that language alone does not bring complete and satisfactory communication, I was invited to give a course concomitantly on the history and culture of the Puerto Ricans so that the teachers might understand the children, their families, and why they live and act as they do. All this was done by the teachers on their own time and without recompense.

There has been a very disappointing drop-out from school on the part of the Puerto Rican children upon reaching 16. No doubt poverty and bad living conditions has had much to do with this situation. Of an estimated 662 Puerto Rican children in Hartford public schools, only about 57 of them are in high school.

With respect to the religious situation, our primary problem is: lack of man power; that is, priests who know the language and are in a position to administer to them. One of the greatest difficulties the priest faces is the fact that a vast majority are merely baptized and have received no other sacrament. Again, their living and working conditions make it next to impossible to gather groups together for group instruction. Everything has to be done individual by individual.

In the area of the sacrament of matrimony, our problems are not overly difficult. We run into Decree of Nullity cases, of course, but not to the extent that seems to prevail among the Mexican migrants. In our experience, common law marriages are prevalent and are not difficult to resolve. And they have been the easier to resolve because of the cooperation of the priests in Puerto Rico who supply the necessary records and of our Chancery Office. I make this point in contrast to other experiences related at this meeting of difficulty in getting Chancery cooperation. Our bishop and the Chancery staff know the situation first hand, and themselves have had occasion to meet and deal with the migrant. This has been a big help toward gaining the necessary cooperation to act quickly when necessary.

"The Puerto Ricans in Seasonal Agricultural Work"

Mr. Salvador E. Ferreras
Director of Puerto Rican Migratory Workers
Commonwealth of Puerto Rico
Chicago, Illinois

Agricultural workers who are unemployed in Puerto Rico during part of the year, mainly between March and November, come to the United States to work in the various harvests, and where no local workers are available. The majority of them return to Puerto Rico at the end of the season inasmuch as they have both a job and family on the island. Others, a smaller number, remain in the United States and find jobs in the various industries.

These workers make up the second of two migration groups from Puerto Rico to the United States. The first one is that of the individuals who, excercising their rights as citizens, make the trip, find a job, send for their families, and establish themselves in the many communities in the country. Census figures from 1960 show many communities throughout the nation where Puerto Ricans are now residing, including Hawaii. Puerto Ricans, as citizens of the U.S., are free to choose their place of residence and employment within the nation.

It was in 1945 that migration from Puerto Rico changed. During World War II, both Agriculture and Industry suffered such a shortage in the labor force that it was frequently heard from them: "Get me people who are alive, no matter what their physical condition may be, and we will give them jobs."

Dr. Rexford Guy Tugwell, then Governor of Puerto Rico, sent a report on March 17, 1943 to the Commission on Human Resources in Washington stating: "An estimated 250,000 people are unemployed in Puerto Rico and more are being added every day." The commission's job was to distribute the labor force and workers from Mexico, the Bahamas, Jamaica, and other countries, that were being brought in to fill the vacancies left by workers in the War Emergency Programs. Puerto Ricans did not receive adequate attention in this program; a 1951 report of the commission showed: "Puerto Ricans are available in large numbers and received some consideration in the early manpower proposals. However, they were not utilized due to farmers reluctance to accept Puerto Ricans."

The President of the Florida Growers Association notified the then Secretary of Agriculture that: "The vast difference between the Bahama Islands labor and the domestic, including the Puerto Rican, is that labor transported from the Bahama Islands can be diverted and sent home if it does not work, which cannot be done in the instance of domestic labor from the U.S. or Puerto Rico."

When, at last, Puerto Ricans began to be accepted in farm labor they faced some difficulties. The first came from employment agencies, which charged the employer for getting the worker, then charged the worker for getting the job, and then charged a commission from the agency transporting the migrant.

It was such a good business that soon more workers than those really needed were contracted. This resulted in workers not earning enough and some of them finding themselves out of a job.

In 1947, Governor Jesus T. Piñeiro of Puerto Rico assigned the then Commissioner of Labor to study the situation and submit a report. The report of the commissioner turned into a plan which became Law #25 of December 5, 1947, which created the Bureau of Employment and Migration. In January, 1948, the Bureau was established and in March of that year the Office of Puerto Rico in New York City was opened.

In 1946 working contracts had been signed between the employer, the employment agency, and the worker. Under this contract workers paid $85 to the employment agency for transportation and $25 for getting the job (commission). The operator of the agency would also sell the workers items such as old suitcases, winter coats, and jackets at prices much higher than what new ones would cost in stores in the States.

In 1947 among the first things the new Department of Labor did was to:

1. Require the employment agency to deposit a $1,000 bond with the Secretary of Labor to operate in Puerto Rico.
2. Forbid the charging of fees from the workers.
3. Reduce transportation cost to $80 plus an additional sum of $14 for food and medical attention during the trip.
4. Further reduce transportation cost to $76.40 and $8.60 for other services.
5. Accept only Public Health Units certificates to save the worker an extra $5 which they had otherwise to pay.

Further studies and investigations disclosed inefficient air transportation, lack of sanitary conditions for the trip, and lack of food for workers while in flight. All these deficiencies were immediately corrected.

Then came visits to the labor camps. It was in May, 1948, when the first visit was made to labor camps where Puerto Ricans were being employed. Investigators found that living quarters were old wooden buildings, in need of paint, very poorly cared for, dirty, and surrounded by a high metal fence giving the impression of a jail or concentration camp. There was little sanitary service available in most places; showers were in the open. Beds were bunks with straw filled mattresses, no pillows, and a military blanket as the only cover.

Here again great improvements have been made, and workers now find adequate quarters ready for them.

Public relations was another major concern. Communities were of the belief that Puerto Rican workers were foreign workers taking over jobs belonging to domestic workers. The Puerto Rican Commissioner of Labor started a campaign to obtain recognition of the Puerto Rican worker as a U.S. citizen who was contributing to the economy of the nation, and that as a U.S. citizen he had priority over foreign workers to available jobs in areas where no local labor was available.

On January 25, 1949, Mr. Robert Goodwin, Director of the Bureau of Employment Securities in Washington, announced that Puerto Ricans were to be recognized as domestic labor with preference over any foreign worker both in Industry and Agriculture.

Progress has continued and the Puerto Rican workers coming to U.S. farms now are protected from the lack of social legislation covering agricultural workers. In their contracts there are provisions for:

1. Flight insurance for $12,500 over the insurance offered by the air carrier.

2. A guarantee of not less than 13 weeks of work and 160 hours of work in each four week period.

3. A guarantee of prevailing wages in the area of work.

4. Workmens Compensation Insurance coverage paid by the employer.

5. Group insurance to protect the workers against non-occupational injuries or illness.

6. Free housing, supervised and approved by the state.

Furthermore, the worker is not subjected to discrimination in his employment for reasons of race, color, creed, labor affiliation or activity of any sort.

The figures on migrant agricultural workers shows that the program established by the Puerto Rican Department of Labor has been a success and has helped toward improving conditions of all farm workers.

Senator Williams of New Jersey has used the program of the Commonwealth of Puerto Rico as an example of the fact that it is possible to carry out programs and enact legislation to protect the farm workers.

CHAPTER IV
CUBANS

"The Cuban Refugees in Miami"

Very Rev. Msgr. John J. Fitzpatrick
Assistant Chancellor
Office of Latin American Affairs
Miami, Florida

One of the most recent problems that Americans have had to face is the invasion of our shores by tens of thousands of Cubans fleeing from our neighboring island just ninety miles off our mainland. It is not the first time that our Spanish-speaking neighbors have come to our land in great numbers. The very first settlers of our country reached our shores from this tiny island. They brought with them Christian civilization and an unquenchable desire to bring to native Americans a love of Jesus Christ.

The first settlers of Florida, indeed the first settlers of the United States, were Catholic people. We Catholics sometimes forget this. Our history books would prefer that Americans believe that everything started in 1621 on Plymouth Rock! Catholics may not be aware also that the first settlers of this country came under the jurisdiction of the Bishop of Santiago de Cuba.

We are glad the Cubans came 400 years ago. We are glad, too, that they have come and are coming in the 1960's. Their numbers are great and their needs so many that they do create a problem wherever they settle in large numbers. But they are Catholic people and they cannot but have a great effect on our country, which has received such great Catholic impetus from ur Catholic immigrant forbears of Europe during the past century. I am willing to wager that the Catholic historians of the future will give a vote of thanks to Fidel Castro for sending us so many more Catholic people!

This is the first time in the history of our country that the United States has been the first asylum of refugees. They have come here in large numbers as victims of oppression, political threats, religious persecution and actual incarceration. Americans have responded well and by-and-large have given them a great welcome. The Church has put forth superhuman efforts to receive their brothers in Christ. It has not been easy but they are here and all of us are willing to do the best we can.

It is difficult to look at the Cuban Refugee problem objectively. The problem is far too new. Their numbers are uncertain. Their plans are not clear even to themselves. There is much moving around, much talk, much maneuvering, much hope and despair. Americans have a hard time keeping up on the number of political fronts that spring up on almost every Miami street corner. Americans try to be concerned without becoming involved.

During their first year here, despite much intense suffering and great inconveniences, they sought no help. They had not come to stay. They were going to go back very soon! All they wished was a temporary haven while they revamped their forces before joining their confreres still in Cuba in their efforts to get rid of the latest dictator.

Many of you are already aware of the Cuban Refugee story. The press releases of the National Catholic Welfare Conference, your diocesan newspapers, television features, taped radio shows and the eyewitness accounts of resettled Cubans themselves have made the story known to many. But it is still known by so few.

Even after Castro entered Havana in January of 1959, the refugees were beginning to stream into the country. They were politicians, outspoken opponents of Castro, persons who had been in government positions under Batista, physicians, dentists, teachers, engineers, the owners of large sugar plantations and refineries, opponents of agrarian reform, vociferous university students, Priests, Sisters and Brothers. They were mostly educated Cubans who had reason to fear reprisals at the hands of the new government. When they arrived in Miami they joined those who had come as refugees under Machado and Batista.

They came almost unnoticed. The Latin community in Miami piled them in their homes and absorbed them into their community life. As many as 25 persons, most of them refugees, were living in an ordinary home. They were not spongers. They were not welfare-seekers. The pride of these persons was so great that they made no effort to seek help from welfare agencies. While they were biding their time - and they hoped it would be short - they were willing to undergo almost any humiliation and sacrifice. Physicians were washing dishes in Miami Beach hotels, wives of high government people were making beds in motels, attorneys were scrubbing floors at night, Supreme Court justices were driving taxicabs.

The Church was ready for them - as ready as anyone can be for an invasion. Before many of them had come, Bishop Coleman F. Carroll, who had become first Bishop of the Diocese of Miami just a year before, opened the Centro Hispano Catolico in downtown Miami. He invited the Sisters of St. Dominic of St. Catherine de Ricci from Albany, New York, to staff the Centro. The beginnings of its impressive story are already known by members of the National Council for the Spanish Speaking. Father Hugh J. Flynn, the first director, told you about it two years ago.

The Centro was not founded to take care of refugees but to provide a haven for the Latins living in the Miami area. When it opened, there were well over 100,000 of them, representing a rather large segment of society. The Centro gave courses in English, American and Church history, Christian Doctrine, marriage and pre-marriage counseling. Its traffic school won the cooperation of Dade County's judges who, after the beginning of the refugee problem, sent to it hundreds of Latins who had violated traffic ordinances and who were unable to pay any fines. The Centro also attempted to find jobs locally for the Latins and tried to assist them in breaching the gap between their own and the American culture they found here.

Then Fidel came to Havana and the refugees began to come to Miami. It was not, however, until about a year later that they began to be noticed, when there were no longer sufficient beds in private homes for them, even though they were used almost 24 hours a day. At the request of a local committee, which included Bishop Carroll and me, the Federal Government was alerted to the situation. As a result, President Eisenhower sent Mr. Tracy Voorhees, who had led the Government's Hungarian Refugee program a few years before. A million dollars was allocated to provide for the solving of immediate needs, emergency food and clothing; centers were set up and the first registration of the refugees began.

Under the Kennedy Administration the program was stepped up. Mr. Abraham Ribicoff and other officials with the Department of Health, Education and Welfare made on-the-spot investigations, relying heavily on the information which the Church had gathered through the Centro Hispano Catolico. Government checks were issued to destitute families - about $75.00 per month (which left little after the rent for a small apartment was paid). Surplus food was given - food that the Cubans sometimes did not even recognize, let alone know how to use. Registration of each one was necessary before he could get help. Efforts were made to relocate these refugees in other parts of the country. By May 1962 some 25,000 had been relocated, 16,000 of them by Catholic Relief Services.

The work of the government did not lessen the work of the Catholic Church. Thousands of Cubans poured in every week. Dozens of planes had to be met. Thousands of children with no parents or relatives had to be taken care of once they stepped off the plane.

Hundreds of Priests, Sisters, Brothers and Seminarians arrived with no warning of their coming. The convents of the Diocese were jammed. Unused hospital wings were opened to house Sisters. During the summertime of 1961 an entire seminary was taken over to house the priests and seminarians. Gigantic hotel bills were run up by the Church in order to house them, even for a short time. Where desired, costly transportation by air was provided for any religious who wished to leave the area and join his confreres in other parts of the world. Many remained. Courses in English were set up in Barry College and St. John Viannery Seminary. At one time in a period of only two or three months, the Catholics of the Miami area spent almost $100,000.00 in food, lodging and transportation for religious.

The Centro Hispano Catolico became a clearing house to aid working mothers. Two nurseries were opened, taking care of over a hundred pre-school children every day.

The Centro Medical Center took care of over 12,000 cases its first year. The Catholic hospitals, Mercy Hospital in Miami and St. Francis Hospital in Miami Beach, bore much of the brunt of the work, since the local County Hospital could admit them only on an emergency basis. A team of dentists averaged a thousand cases a month.

The Sisters and other staff members of the Centro interviewed many thousands each month in an effort to arrange visa waivers for relatives of refugees, to find jobs for them and to give them the consolation that Catholics away from home would naturally seek from their fellow Catholics.

School children of the Diocese of Miami collected hundreds of tons of food. The St. Vincent de Paul Society collected and helped to distribute tons of clothing, some of which came from the Thanksgiving Clothing Drive of the Catholic Relief Services under the American Bishops.

Full-time chaplains at Centro gave spiritual consolation, bringing back to the Sacraments many who realized what their neglect of God had brought to their country. Many marriages were convalidated.

In order to handle the problems of the Latins more quickly, Bishop Carroll established a special Chancery in the Centro Hispano Catolico building and named three priests to staff it on a full-time basis.

The number of Latins in the Miami area climbed over the 200,000 mark, of which over 100,000 are Cuban Refugees. Eighteen per cent of the children in the Dade County schools are Cuban Refugees. Parochial schools moved in extra seats and hired additional teachers, many of them Spanish-speaking, in order to take care of as many as possible.

In the annals of the history of the Diocese of Miami the work of the parishes, as yet not fully evaluated or appreciated, will be a proud chapter.

Meanwhile, the Catholic Charities Bureau of the Diocese of Miami was chosen by the United States Government to handle the thousands of unaccompanied boys and girls whose justifiably frightened parents in Cuba had placed them on planes, knowing that Father Bryan O. Walsh, Catholic Charities Director, and his staff would take care of them on arrival. Over 10,000 such children have been cared for not only in the Miami area but also in some forty dioceses throughout the country.

I should like to stop here and pay special tribute to the Priests, Sisters and Religious who have come to our shores. Many of them have been unfairly criticized for leaving their posts. The criticism is regrettable. All of them left with not only the permission but the recommendations of their superiors. Many were escorted to the airport and expelled by ruthless milicianos.

Too many of the Sisters recall the difficulty of having male soldiers not only stationed in the house but keeping guard outside their bedrooms and dormitories. Female soldiers took up similar posts in rectories.

Staged riots made it impossible for priests to preach on Sunday. Vituperation of the Church on television and radio filled the air. Many priests spent months in jail. I remember interviewing one such priest who the day before had been released and put on a plane after 43 days of solitary confinement. Another had been guarded by two soldiers and forced to remain and sleep for 12 days and nights in the baptistry of his church. Another priest had been hauled out of his cell three times on successful days and taken out to the execution wall. Blindfolded, he heard the count of the executioner - "one, two ..." then the count was called off, his blindfold removed and he was taken back to the cell three times. Perhaps this is even worse than death itself. The ivory-tower critics of these priests have never had to face that!

The filthy jails of Cuba held four times more prisoners than they were built for. There were no beds or chairs. The priests had to sleep on and eat off unpaved, dirt floors. Meanwhile, interminable questioning took place amid charges of anti-government activities. I pray that history will record very soon the bravery of these priests and that we ourselves and our children will have an opportunity of being proud of them.

The Diocese of Miami has some sixty Spanish-speaking priests working full time among the Latins. Many of these priests are Cuban Refugees. It is our privilege to work among them and our admiration for them grows every day. They have much to learn from the Church in America but we have much to learn from them also.

What does the future hold? How long will these people be among us? Will our lives together be mutually beneficial? Many of them prefer to stay in the Miami area because they are waiting for parents and close relatives to arrive from Havana. Every week Pan American Airlines brings about 2,000 additional refugees to our shores. They are at home in Miami. They hear their own language on television and radio stations. Many of the street signs are in Spanish.

Numerous counter-revolutionary fronts are centered in Miami, and, of course, once they leave the Miami area, it is most difficult to get any kind of federal help. The Havana-like weather of Miami appeals to them more than almost any other place in the country.

A great number of refugees, of course, will never return to Cuba. History has amply demonstrated this. In countless cases they have nothing to go back to. Their homes are gone, their factories and farms have gone to ruin. Many, having seen America, realize that their children will have greater opportunities here.

Tensions between the Latins and other Americans in the Miami area are few. Despite fears to the contrary, the crime rate is not up. Cuban students in many cases are near the top of their class, notwithstanding a previous language barrier.

The Catholic Church has taken the leadership in welcoming and trying to settle our refugee brethren. Every effort is made to incorporate them into our Catholic community, to assist them in any way possible and to use their best talents. The invasion of our country by these Cuban Refugees gives all of us a sense of urgency in studying Communism and its tactics in overcoming any country, especially one so close to our own. In the long run there is no doubt that we shall look upon the coming of so many Cuban Refugees as an event in American history that will have given us more than we gave.

"Reception and Assimilation Into the American Community"

Carlos and Barbara Otero
Christian Family Movement
Milwaukee, Wis.

The following outline indicates the steps taken by one Cuban refugee family in fleeing their island home and eventually resettling in Milwaukee, thanks to the efforts of CMF, the Christian Family Movement.

I. Castro and Cuba

a. Castro was welcomed initially.

b. Need for a change was obvious as Castro's control became more evident - in radio, TV, and newspapers, in industry and finally even in the procuring of such essentials as food and clothing.

II. Decision to Flee to U.S.

This decision was not made without a sense of paying for it. The family left home, furniture, car, etc. They were allowed to take only an approved amount of clothing, and were completely checked at the airport. The head of the family in question left a responsible and remunerative position as an architect.

III. Conditions in Florida

Florida was found to be crowded with others in the same situation, and no job opportunities were available. NCWC in Florida made arrangements for the family to be moved to Milwaukee.

IV. U.S. Adjustments

a. On arrival the Cubans were met by CFM couples, and lived with them for several days before being moved to a modest furnished apartment. Job interviewing with the CFM lasted approximately 10 days, after which both husband and wife had found positions.

b. After settlement the family was able to move to a larger apartment and purchase their own furnishings and car. Arrangements were made to bring three relatives from Cuba. The couple is now helping many other Cuban refugees, both financially and with adjustments that must be made to the new way of life.

The involvement of CFM in the resettlement of Cuban refugees in the Milwaukee area was begun when the National CFM headquarters issued a notice of the crowded conditions in Florida. After checking definite job possibilities, one CFM group decided to sponsor the first Cuban couple.

Living accommodations were found for this first family, and food showers given to stock the pantry. Men were organized to accompany the Cuban to job interviews. Before long the first family was successfully settled.

Since that time 22 families have been aided in resettlement by the Milwaukee CFM and additional assistance given to bring a planeload of other refugees to Milwaukee, to be aided by various other community groups.

CHAPTER V

VISEROS AND COMMUTERS

"Viseros or the Passport Mexican Program"

Mr. James Strauss
District Director of the
Texas Employment Commission
San Antonio, Texas

Back in the years of 1951 through 1955 the issuance of general passports increased alarmingly; in 1951 there were approximately 7,000 issued to Mexican citizens to work in the United States. This gradually increased to the point where approximately 58,000 were issued in 1956. It is my understanding that after this time the issuance of passports declined. I am afraid, now, that with the Bracero Program on the wane passports will begin to increase.

I also think that we were so perturbed and concerned with the Bracero Program that we overlooked the passport program. I want to give you my opinion as to the good and bad factors of the two programs.

The bracero is contracted for agricultural work only for a certain employer, in a certain locality, for a certain duration of time. He is given certain guarantees and at the expiration of his contract is returned to Mexico. He cannot work for any other employer, nor can he leave the locality of his employment.

The general passport Mexican can come into the United States on a guarantee of employment, but is not under contract. He can be paid most any wage, is not guaranteed any fringe benefits, and can leave his employment at any time; he can work anywhere in the United States in agriculture or non-agricultural employment.

Here are some of the statistics I have gathered - - they pertain strictly to the San Antonio District of the Immigration Department: In January, 1962, there were 106,072 aliens who registered; of this amount, 95,568 were Mexican aliens. In the fiscal year ending 1961, there were 14,962 passports issued to aliens to come into this district. Of this amount, 11,103 were Mexican aliens.

In order to get a Mexican alien, an employer must make an offer of employment; the Mexican must then apply for a Mexican passport from the Mexican government in Mexico City. He must present a birth certificate which in many instances is difficult for the Mexican citizen to obtain. When the Mexican passport is issued to the Mexican citizen, he must then take it to the American Consul in Monterrey and request a visa. At that time he must also present a letter from an American employer offering him work which stipulates the type of work to be done and the salary to be paid. When the passport has been visaed he can then proceed to the border and present it to the Mexican authorities to leave Mexico and to the American authorities to enter the United States. Mexicans entering the United States on this type of passport may remain as long as they wish, provided they register annually at the post office in the month of January.

The difficulty with this procedure is that money must be supplied to the Mexican citizen to obtain a birth certificate and the passport from the Mexican government, as well as transportation to Monterrey and board in Monterrey while awaiting the visa of his passport. The minimum normal cost in fees and legal charges is $42.50.

It is my understanding that at present the fee has advanced to as much as $200 before the Mexican is able to cross the border. Most of the advance is eaten up by transportation, room, board and "mordida".

Although many employers are willing to advance the $200 to secure a good worker, there is nothing that requires the worker to continue working for the person who has given him the letter of employment. Many vegetable growers in the Rio Grande Valley who have brought in Mexicans on passports have had this experience. These Mexicans usually work for a week or two and then, as the Valley growers express it, "leave for Detroit or Chicago where wages are much higher." I personally know of no way in which a Mexican can be brought into the United States by a method other than the Bracero Program which affords the employer any protection whatever.

As some sidelights, I do know that a large percentage of out-migration from the state of Texas are these passport Mexicans. They cross the border in Eagle Pass or Laredo and become a member of a crew that migrates to various states in the United States. Some of these do not return as they secure non-agricultural employment while in northern states.

I had a most interesting discussion with an official from the state of Tamaulipas. It was in the early part of 1961 when this country was experiencing high unemployment. Among other things in our discussion, he wanted to know why we here in the United States were working Mexican citizens in many of our factories when we had unemployment of our own. This question, naturally, I could not answer.

According to figures supplied me by Father Wagner, in the fiscal year of 1961 there were 230,000 passport Mexicans who came into the United States. On the other hand, there were 291,000 braceros who came into the United States. The 291,000 braceros, we know, worked in agricultural employment. We also know that they were returned to Mexico. What happened to the 230,000 who crossed as passport Mexicans? Where are they working? What type of work are they doing, and how many have remained in the United States? We have over 90,000 in the San Antonio District. How many do you have? This is something to think about.

"The Border Crosser or Commuter Problem"

Mr. Robert Sanchez
Advisor on Latin-American Affairs
Texas AFL-CIO
McAllen, Texas

The Mexican and Canadian borders of the United States continue largely wide open to aliens seeking legal entry into the United States by securing a card issued by our Immigration and Naturalization Service (form I-151) or a visa to reside and to work permanently in the United States. Since both Mexico and Canada have always been non-quota immigrant countries to us, even after the quota-setting immigration and nationality act of 1924 was adopted, the influx of aliens holding these immigrant visas or I-151 cards has been large. In 1955 there were 55,000 of these cards issued, though since then the number appears to be decreasing. But since both Mexico and Canada are foreign territories contiguous to the United States, there has developed the so-called commuter practice, or problem, really, which will be discussed here.

So-called commuters are aliens in foreign contiguous territory who secure an immigrant visa to reside and to work permanently in the United States, an I-151 card, but instead of residing in the United States as declared under oath in their visa application, they actually establish permanent residence at a point across the United States geographic border line and then commute to their jobs.

It is difficult to estimate the total number of commuters at both the Mexican and Canadian borders, but around 50,000 would be an accurate figure. To get an idea of the magnitude of this human traffic, all one has to do is stand at the foot of the International Bridge linking the United States and Mexico at either the El Paso or Laredo border crossing points. Here one can observe thousands of human beings crossing over into the United States every work day morning and then back into Mexico the same day afternoon.

The effect upon the socio-economic conditions on the United States side of the border is appalling. Since there is no question but that the cost of living in Mexico and even in Canada is lower than in the United States, these commuters can afford to work for less money in the United States and thereby offer horribly unfair competition for jobs to permanent United States residents. The net result is that the wage scale in these areas is lower and there is little money in circulation. The problem is so great that Laredo is presently on the list of those places which the federal government has declared depressed areas. Other cities along the Mexican-American border are headed in that direction also.

The commuters perform for the most part common labor; however, there is no question that they are now invading the crafts and even the more specialized crafts. Office workers who are permanent residents of the United States are now being replaced by commuters. Commuters are now working as clerks in variety stores and in other dry goods and grocery stores; they are working in the shrimp industry in Gulf Coast area of the lower Rio Grande Valley of Texas, in the garment industries of Laredo, in the home building industries in El Paso, and even in the industrial plants of Detroit.

Besides the depressing effect on wages, the dollar drain out of the United States and into Mexico is enormous. Commuters take the vast majority of the total sum of their pay checks back into Mexico and Canada and thus take out of circulation from American border cities untold millions of dollars every year.

Obviously, the overall effect of this commuter practice on the United States economy at the border crossing points is disastrous. The commuters start by depressing the wages, employment opportunities, and the overall living conditions of the United States residents. Throughout a period of many years they have steadily displaced thousands of United States residents to where the impact upon the socio-economic conditions of our United States residents is serious. Moral and spiritual ills accompany these material problems, since it is clear that a human being who day after day must be overly-concerned about where the next meal for his children is coming from has little if any mind left for spiritual or religious endeavors.

The position taken by several responsible organizations, among them, the American GI Forum of the United States, the National Catholic Council for the Spanish Speaking, and the American Legion, as well as by thousands of responsible individuals living at border crossing points on the American side of the border, is that the commuter practice needs immediate correction. The vast majority of United States permanent residents feel, and rightly so, that our society owes a primary duty to the welfare or well-being of its own citizens first - - and then, the situation permiting, some care or help ought to be given to neighbors across our borders. It should be noticed in all fairness that those who argue strenously for the abolition of the commuter practice are not at all adverse to the idea of aliens entering our country for permanent residence and work, provided they establish permanent residence in the United States and actually reside from day to day in the United States; in this way they will meet with the rigors of living by United States cost levels and the American standard of living. In other words, United States residents hold that these commuters are perfectly welcome to live here in the United States permanently, but commuters are generally not appreciated by United States permanent residents because under present practices they are competing unfairly for jobs against permanent United States residents.

The road to correction of this commuter practice has been rough indeed. For many years permanent United States residents could do no more than helplessly, and with irritation and frustration, watch the practice grow. Though there were cries to Washington for help, no solution or help was ever forthcoming. It was not until organized labor put the question to test in the United States courts that a favorable break was seen by United States residents. Three or four years ago the Amalgamated Meat Cutters and Butcher Workmen of North America, AFL-CIO, won a labor election and managed to install their labor organization within the Peyton Packing Company at El Paso. The company refused to bargain collectively in good faith and after the company committed other unfair labor practices the union went on strike. Having an inexhaustible supply of workers, commuters of course, across the border in Mexico, the company found it easy to draw from the commuter force an ample supply of strike breakers. At the request of the union, the United States Secretary of Labor, proceeding under our present immigration and nationality laws, issued a certification that workers or commuters seeking to enter the United States to work at the Peyton Packing Company should automatically be excluded by the Immigration and Naturalization Service because their entry was going to obviously affect adversely the wages and working conditions of United States workers. However, the Immigration and Naturalization Service so interpreted the laws so as to apply the certification and the exclusion only to those aliens seeking original visas for permanent residence in the United States and refused to apply the exclusion to those who left the United States temporarily and returned for purposes of employment at the Peyton Packing Company. On this point the union argued that a long line of legislative history shows that the intent of Congress was to work an exclusion of not only those aliens seeking original entry but those seeking admission after a temporary absence from the United States. In landmark decision the court upheld the argument of the union attorneys. The court held that since commuters live in foreign territory, they are not "aliens lawfully admitted for permanent residence" in the United States. The court further noted that under the law aliens may still commute but when coming back into the United States they are in effect new entries, and if the Secretary of Labor has certified that their entry will adversely affect the wages and working conditions of permanent United States residents at a particular employment, the Immigration and Naturalization Service should exclude them. The union won its immediate point because the court sustained the union on its plea that the commuters brought in to break the strike should be excluded, but the case is having a more far-sweeping effect than was expected at the time the decision was handed down.

The union attorneys noted that under the decision the Secretary of Labor apparently did have the power to indicate a certain job or employment category as being adversely affected by the entry of alien labor and could force the Immigration and Naturalization Service to exclude aliens coming to work in that particular employment.

The question of how far the Department of Labor could go under the strength of the decision is still raging in the minds of many interested people. The question is, of course, how far or how wide a certification can be made by the Secretary of Labor. Lawyers doubt that the certification could cover a whole city, like say, Laredo, but they feel confident that a certification can be made to cover particular types of employment such as carpenters, garment workers, and even all the retail store clerks.

Meanwhile, stimulated by the decision in the Amalgamated Meat Cutters and Butcher Workmen of North America case, attorneys representing the Texas State AFL-CIO and scores of Spanish-name individuals living on the United States side of the Texas-Mexican border filed a case in a Federal Court in Washington, D.C. This case seeks to put an end to the entire commuter practice as we know it today. In this case the attorneys are saying that, not withstanding the decision in the Amalgamated Meat Cutters Case, the Attorney General, through the Immigration and Naturalization Service, has continued to confer and not revoke the status of aliens "lawfully admitted for permanent residence" upon commuting aliens who do not intend to reside permanently in the United States and who in fact reside and intend to reside in Mexico. The attorneys say that the defendants, (the Attorney General and the Immigration and Naturalization Commissioner) by failing to utilize the documentary requirements and administrative procedures available to them, are jeopardizing the working conditions and employment opportunities of bona fide residents of the United States.

The attorneys go on to say that the Immigration and Nationality Act, permitting aliens to work in the United States, limits the status of "an alien who is lawfully admitted for permanent residence" by especially requiring that such status be a continuing one, since the statute uses the language, "such status not having been changed." The attorneys go on further to express the statutory definition of "residents" and of "permanent," and point out that a commuter actually violates the statutes in view of both definitions. Then they point out that under the Amalgamated Meat Cutters Case it has already been held by the court that commuters are in effect new entries whose status and residence obviously keeps changing with every new entry. The argument is finally advanced that under all present and existing statutory and case law, the Attorney General is failing to declare that these commuters are actually violating the present law since they are residing in foreign contiguous territory and are commuting to their jobs in the United States daily.

As has been noted, the above-cited case is still pending for decision in the Federal Court. The attorneys, incidentally expect a favorable decision, as there appears to be littledefense available to the government attorneys. If a favorable decision is handed down, it may well put an end to the entire commuter practice.

But while the case is pending we no doubt have in our hands a very ticklish international problem. For example, after the Amalgamated Meat Cutters Case decision, the United States Department of Labor ordered an investigation and study of the entire commuter practice at the border crossing point at Laredo. Since the Chambers of Commerce on both sides of the border were aware of the Court decision and found out that the Department of Labor was making this study so as to determine how and to what extent it should implement the decision, howls went up to Washington and Mexico City. All the businesses using commuters on the United States side of the border, along with their Chamber of Commerce in Mexico, forced several newspapers through which they advertise and thereby on which they have influence, to run front page headlines saying that the Labor Department wanted to close down the border. Stories, letters, and even editorials got out in the press to the effect that United States prestige was going to suffer in Mexico and that the action taken by the United States against these unfortunate aliens by shuting the door to them was bait for the Communists. Today, of course, any argument of this nature is very persuasive indeed, so the commuter users and the commuters themselves played it up to the hilt. At the time when these stories broke they made national and international news and it appeared that every one from the President on down was concerned. The fact is, of course, that no one was intending to "close down" or "shut" the border as the newspapers were trying to make everyone believe. At the time, the only intent was to try to protect some United States residents who were and still are in a mighty sad social and economic situation.

The situation in the several departments or even branches of our federal government is probably met with mixed emotion today. Close observers contend that the State Department never appeared worried or concerned over the entire situation even when the problem made national news some time ago. It is also thought that the White House will largely support the view of the plaintiff's attorneys in the case cited above, or, in other words, of those seeking to correct the commuter abuse. Strangely enough, although the United States Department of Labor is under mandate to protect the American worker, it is thought that a certain element within the Department of Labor feels that to restrict the commuters would be a discriminatory practice upon immigrant Mexicans and Canadians. Such a view is no doubt erroneous. To begin with, along the United States-Mexican border it is the Mexican-American workers (many of them first generation Mexican-Americans) who are actually up in arms about correcting the commuter practice. But besides, and above all, there is nothing discriminatory or morally wrong in having United States permanent residents protect their own wages and working conditions from the unfair competition of these commuters, particularly when these same United States residents keep inviting, with open arms, every one of these commuters to establish and practice permanent residence in the United States-- something they can do any time they feel like it since they are in possession of the proper visa to do so.

Since it appears that a decision upholding the view of the plaintiff's attorneys would more than likely put a stop to the commuter practice entirely, it would behoove everyone on both sides of the border, but particularly the commuters themselves, to be making arrangements to either remain in foreign territory or to establish permanent residence in the United States.

The problem has reached such proportions that some solution to it is going to be forthcoming either after a decision is made in the present commuter case pending in Washington, D.C., or sometime thereafter. But in any event there is little doubt that the commuter practice, wrong as it is, is going to have to be corrected. Responsible organizations and citizens should do everything possible not only to discuss this problem among themselves but to give it proper and adequate publicity so that more public opinion may be concentrated on it, thereby forcing public action on this serious problem.

CHAPTER VI

CURSILLO MOVEMENT

"Brief History on the Cursillo Movement"

Rev. Victor Goertz
Austin, Texas

The first Cursillo de Cristiandad was held on January 7, 1949, in the monastery of St. Honoratus on the island of Majorca. Basic doctrines of the Church were explained in an atmosphere of dynamic learning whereby the group, stimulated by the interaction of charity, was strengthend as a vital Christian community. It goes without saying that the doctrinal sources of the Cursillos are divine revelation as set forth in the Scriptures and Tradition, particularly as elaborated in more recent Pontifical documents.

The methods employed in these three days of intensive learning have proven to be a marvelous blend of natural means vitalized by a supernatural effectiveness. The use of techniques of group dynamics coupled with generous prayer and sacrifice was no accidental discovery. The methods of the Cursillo were the fruit of long years of study and experimentation, carried on within the framework of Catholic Action by the priests and laymen in close collaboration with Bishop Hervas, the Ordinary of the Diocese of Majorca. As he states in his book, "Cursillos de Cristiandad," two main objectives occupied their attention: the superstructure of a religious climate which would facilitate the true and authentic practice of the faith, and a study in depth of the truths of the faith as the vital force to reform society.

The first six sessions in which the ideal of personal sanctity and apostolic action were incorporated were called "Cursillos de Adelantados de Peregrinos." The immediate objective of these intensive sessions was the preparation of the youth of Catholic Action for the pilgrimage to Santiago de Compostela. The striking results of these sessions created the desire to give permanence to the ideal of sanctity so vividly awakened.

The next step led to five sessions, "Cursillos de Jefes de Peregrinos." The school of the leaders of the diocesan Council of Catholic Action became a laboratory of study and practical experimentation. After each Cursillo the results were submitted to a minute analysis in the light of theology and a profoundly human psychology.

All these steps led to that culmination we have come to know as the Cursillos de Cristiandad, the first of which was held on January 7, 1949. Cursillo No. 34 marked the beginning of the spread of the movement from the island of Majorca to other areas. The gateway for the entrance of the Cursillos to this country was Waco, Texas, in the Diocese of Austin. Through the efforts of two Spanish airmen, on temporary military assignment in this country, together with a Franciscan Father originally from the island of Majorca, the first Cursillo was given on May 27, 1957, in Waco, Texas. It was simply introduced as a parochial project, as a means to be utilized in the parish apostolate. Very shortly thereafter the same two airmen, working with the Oblate Fathers in South Texas, started the Cursillos in Mission and Laredo.

Approximately two years after their inception in the Diocese of Austin as a parochial endeavor, the Cursillos were given official status on a diocesan level. Bishop Louis J. Reicher, Ordinary of the Diocese of Austin, became the first bishop in the States to adopt the Cursillos as a diocesan movement when he gave his official approval to the work on May 11, 1959. From Austin the movement then spread to the Archdiocese of San Antonio, and to the Dioceses of Galveston-Houston, Amarillo and Dallas-Fort Worth in Texas and to other dioceses in other areas.

In considering the interior life of this external spread of the Cursillos we quote from a letter published by His Excellency, Bishop Reicher, in October, 1961. "The Cursillos de Cristiandad, introduced in our area as a parochial project, were approved by us for the entire Diocese of Austin on May 15, 1959. In our letter of approval we stated: 'We have watched with interest the work being done through the Little Courses of Christianity, and we have heard from various sources of the marvelous effects of this work. Surely the hand of God is visible in the spiritual fruits that spring from the prayers, the sacrifices, and the conferences of those three days. There is evident the wonderful movement of the Holy Spirit in the hearts of men and women, in whose souls, for the most part, the gifts of God have remained hidden.'" In the same letter the Bishop continues: "Nothing has happened in the intervening years to make us change our opinion. An awakening vital interest in the liturgical life of the Church as well as an apostolic earnestness that seeks to be enlightened and utilized give promise of a solid growth in the Church wherever this movement is effectively employed. Moreover, the Christianization of the family, both in attitudes and in practice, yields a powerful influence on the neighborhood as well as on the community at large. These, in summary, are some of the benefits that we have seen gradually evolve as a result of this movement."

At the present time the policies of the Cursillos in the Diocese of Austin are determined and carried out by the Priests' Board and the Secretariate. Five priests constitute the board, and the Secretariate is made up of laymen who meet and discuss policies and problems under the direction of the spiritual director of the Cursillos, who is also a member of the Priests' Board. The coordination between these two directive bodies of the Cursillos is effected in this way. The Priests Board meets after the Secretariate's regular meetings to review and discuss its conclusions. Final approval by the Priests' Board set the policies for the conduct of the Cursillos in the Diocese of Austin. A total of 60 Cursillos for men and 19 for women have been given in the Austin Diocese.

The Archdiocese of San Antonio is singularly blessed in having a bishop as director of the Cursillos. The Most Reverend Stephen A. Leven, Auxiliary to the Archbishop, guides the policy making body of priests and hears the suggestions of Cursillista priests who are regularly called together to offer their ideas. The governing body is made up of the following: the bishop as director, a priest as diocesan coordinator, and four other priests as board members. Norms were recently published for the Archdiocese, which particularly govern the selection of candidates for the Cursillos.

Since the first Cursillo, which opened on July 2, 1959, approximately 1,400 men and 600 women have made Cursillos in the city of San Antonio. The 50th Cursillo in the city, the 65th in the Archdiocese, was held May 10-13. While the city of San Antonio serves as the principal center of the Cursillos, other towns have been selected in the past for Cursillos for the people of those localities.

The Cursillos received official approbation in the Diocese of Galveston-Houston in January of 1961. A board of three priests is charged with governing the movement in the diocese. Five other priests have been named as spiritual directors of the Cursillos. These alternate in giving the Cursillos. The first English Cursillo is scheduled for the Labor Day weekend of this year. No Cursillos have been given for women in the Diocese of Galveston-Houston.

The first Cursillo in the Diocese of Amarillo was given at San Jose Church in Hereford. The spiritual director and the lay professors were from the Diocese of Austin. Since that date Cursillos have been held in various localities of the diocese: San Angelo, Slaton, Denver City, Lubbock, Tulia, Nazareth, and the city of Amarillo. The Diocese of Amarillo launched the first English Cursillo in San Angelo on November 9, 1961. In all, more than 1,800 men and women have attended the Cursillos in the Diocese of Amarillo.

Other very important centers of the Cursillo Movement in the Southwest area are Phoenix, Arizona, where the paper, Ultreya is published, and Pecos, New Mexico.

While the Cursillos have prospered since their inception in this country in May of 1957, many obstacles have been encountered. Perhaps misunderstanding about the nature of the movement, its objectives, and the logical and integral implementation of its spirit has sometimes been a deterrent, naturally speaking, to its growth, while at the same time serving supernaturally to purify its spirit and solidify its spirituality.

"Cursillo Movement in the East"

Very Rev. Msgr. James J. Wilson
Coordinator
Spanish Catholic Action
New York, N.Y.

The first Cursillo on the eastern seaboard took place in the New York Archdiocese in August, 1958, with 18 Spanish-speaking men. A team of Cursillista professors from Texas gave the Cursillo, under the supervision of Father Gabriel Fernandez, T.O.R. This first group of Cursillistas did not persevere, perhaps because of the scattered nature of their parishes, their hours of work, and the lack of priests with time and knowledge to stimulate them in the Movement. As far as is known, however, they continue to be good practical Catholics.

Finally, in 1960, Father Marcos Nicolas, a priest of the Augustinian Order, was obtained to be dedicated completely to the Cursillos. Tagaste Seminary in Suffern, New York, was used as the center, where eight Cursillos were to take place. Father Marcos was sent to Texas by the New York Archdiocese to study the Movement. On September 22, 1960, a team of professors from Texas came to give the second Cursillo in New York. Father Vincent de la Rosa from Texas was the Director of this Cursillo; Father Marcos attended, together with 31 laymen and six priests interested in the Movement.

Cursillo #3 was given from December 8 to 11, 1960; 19 laymen and five priests attended. Cursillo #4 took place from December 15 to 18, with eight priests and 24 laymen in attendance. Cursillo #5, from March 25 to 28, 1961, had three priests and 35 laymen in attendance. Cursillo #5 was conducted by a "team" from Texas, under the supervision of Father Marcos Nicolas, who acted as spiritual director for the "mystic rollos." Cursillo #5 saw the use of the first two professors trained by Father Marcos Nicolas, Dr. Getsy Cordoba and Victor Berlanga, who shared this obligation with the two other professors from Texas, Attorney Robert B. Benavidez, and Dr. Arturo Ancoma. Because local professor material was not quickly found, there is probably no other diocese that has gone to such great expense and effort so many times to bring professors from distant parts in order to give the Movement a firm basis.

At last Cursillo #6 had its own complete team from New York, Father Marcos being the spiritual director. It took place from May 25 to 28, 1961, with 35 laymen and one priest attending. Soon after, 14 laymen and three priests and 34 laymen and five priests, attended Cursillos #7 and #8, respectively. Cursillo #9 had 42 laymen and five priests. Cursillos #10 and #11 were given at Camp Wethersfield in Amenia, New York, during September and November, 1961. Father Jeronimo Lecumberri, O.F.M., former Director of Cursillos in Texas, now working in New York, was the director, aided by Father Diego Parra of the Equipo Misionero para America Latina. With these two priests the number of local spiritual directors went up to three.

Cursillo #12 took place December 16 to 20, 1961, at St. Joseph's Center, the Cursillo House in New York City, followed closely by Cursillos #13 and #14. This Center is a residence with rooms for forty persons, bought by Cardinal Spellman, for the Cursillo Movement. It is being renovated to have a dining room capable of accommodating 500 persons. The three Augustinian priests in charge of the Center are Father Marcos Nicolas, Jose Antonio Arias, and Father Jose Maria Viana. Two Cursillos take place every month with an average attendance of 50 laymen. Father Jose Maria Viana is in charge of the spiritual and intellectual training of a college of professors. He gives them lessons on dogmatic, moral, and ascetic theology in order to prepare them to understand and live the "rollos" which they will have to impart. The professors also receive training in public speaking. There are at present 13 pupils regularly taking these training courses in the school for professors.

The Diocese of Brooklyn made arrangements with Archdiocese of New York to prepare for that diocese a team of professors and two spiritual directors. As a result Brooklyn now has its own team, with Father Nicolas Mas and Father Raymond Revoredo, C. M. as spiritual directors. They use St. Joseph's Center in the New York Archdiocese for a monthly Cursillo.

Cursillo #15 took place February 8 to 11, 1962, given by a team from Brooklyn with only one professor from New York. A school for professors has been established in the Brooklyn parish of Our Lady of Monserrat at the headquarters of the Knights of Columbus, Council 4986. Seven men are now preparing to help as professors for the Brooklyn Cursillos. Father Edward T. Burke has been appointed Episcopal Delegate and Coordinator of the Cursillo Movement in that diocese. His energetic and vigilant cooperation has resulted in an unusual vigor among the cursillistas, great perseverance, and excellent professors. The Knights of Columbus Council 4896 has taken a great interest in the Movement, and has recommended that all its 250 members take part in the Cursillos. This group prepares the Cursillo's bulletin, CURSILLISTA, which is a monthly mimeographed circular.

On March 20, 1962, by letter of Auxiliary Bishop John D. Maguire, the Secretariat for the Cursillos was officially constituted. This final step has strengthened still more the Cursillo Movement. The first meeting of the Secretariat took place at St. Joseph's Center, March 28, 1962, with Father Marcos, Director Consiliario, and Msgr. James J. Wilson, the Cardinal's Delegate to the Cursillos, being present. All the priests forming the Priest's Committee in their position of subdirectors of the Movement, as well as the Secular Committee, were also present. They decided that there should be a general meeting once a month and that the Secular Committee should meet every two weeks. Various commissions have been appointed: one of priests to prepare and supervise the Ultreya; another commission of priests to visit the Spanish-speaking priests who have not yet sent their parishioners to a Cursillo; another commission of priests to visit those who are not Spanish speaking, with the purpose of explaining the Movement to them. All the holidays and anniversaries of the Cursillos are observed with a spiritual retreat (half-a-day) and sometimes with a luncheon. A group of Cursillistas has rented an apartment to serve as another Center for Cursillistas at 203 East 115th St. They are forming a library of magazines and religious books. There they hold their Ultreyas and have entertained honored guests such as Mr. Eduardo Bonnin from Spain.

The neighboring Diocese of Newark, N.J., follows Brooklyn in its enthusiasm and activity. Thirty-two laymen and eight priests of that diocese have taken a Cursillo sponsored for them by the New York Archdiocese. A committee of Newark priests is now working to establish a Center of Cursillos there. Meanwhile they have one Cursillo monthly at St. Joseph's Center in the New York Archdiocese.

Twelve laymen and two priests have come to the Cursillos from the Diocese of Boston. They use as their local meeting place the Cardinal Cushing Center for the Spanish Speaking. Father Frederick O'Brien is director of that Center. Father O'Brien intends to prepare two professors in Boston, and, when they are ready, to ask Father Nicolas for a team from New York to inaugurate the Cursillos de Cristiandad.

Through March 25, 1962, 520 laymen and 51 priests have attended 18 Cursillos in New York.

Cursillistas who do not take active part in the school for professors, as well as those who wish to renew their good resolutions, have the excellent opportunity of doing so in the monthly retreats organized by New York's St. Joseph's Center. These retreats of two days' duration take place twice a month in between the two weekend Cursillos. With this intensive work of penetration and preaching of the Word of Christ among the Spanish-speaking faithful, great results are being obtained which are being felt in families and parochial organizations.

Public and grateful recognition must be given to Cardinal Spellman for his interest and generosity in establishing the Cursillos in the Eastern part of the United States.

"Cursillo Movement in the Midwest"

Rev. Antonio Hernandez, M.S.SS.T.
Lorain, Ohio

In dealing with a new movement in the Church, and one whose definite acceptance by the hierarchy of a nation is one of its primary goals, I think we will agree that what the Bishops truly need is tangible evidence of its efficacy and not promising discourses. Only an account of these results will prove that this new method of apostolic action is not a mere dream or a vain theory. In other words, results achieved are the best arguments in favor of the instrument used.

Before recounting our experience and in order to clear any misunderstanding on the part of those who are new to the movement, I would like to point out two things. First, that it has never been the intention of the leaders of the movement nor is it the end of the movement itself either to criticize, underestimate, condemn, or neglect any other methods of apostolic action which have proven themselves in time and have been blessed by the Church. Secondly, that the Cursillo is not a new association or entity with either a juridical or moral personality The Cursillo is a movement, an impulse; and those who have taken part in a Cursillo are free to join any organization whether apostolic or pious, according to his possibilities or aptitudes.

When our congregation, the Missionary Servants of the Most Holy Trinity, took over the spiritual ministration of the Latin American population of Lorain, Ohio, 10 years ago, the situation was critical. Our people, Catholic in name, had no priest who could speak their language, and the inevitable results occurred - - falling away, marriage outside the Church, children without Baptism or Confirmation, not to mention the social evils which a large group of people will accrue in a strange land devoid of spiritual and moral guidance - - delinquency (juvenile and adult), drunkenness,prostitution, riots, murders, etc.

In the last 10 years the picture has changed. The Church transformed the environment. Our people have now earned the respect and admiration of all the other nationalities in Lorain.

It has always been one of the main goals of our congregation to spiritualize the laity and spur it into apostolic action. And to achieve this goal we have left no stone unturned, led by the words of our founder founder, Father Thomas Judge, C.M.:

> "The neighbor's spiritual needs must be served first and ever safeguarded. Any method then, or system that shuts out the soul's interests and does not help the individual to realize the purpose of his creation -- the salvation of his soul-- must be placed under suspicion and be considered as a menace to his welfare. Agencies and agents must be trained to serve

> him in an orderly way so that his spiritual interests will not be in danger and his temporal needs will not be neglected." (Bredlger, SPARKS OF FAITH, The Newman Press, Westminster, Maryland, p. 50)

Father Judge was convinced that the hope of the Church lies with the laity; that they are a tremendous power for good; that the laity is called to missionary labors, to help the priests. Over and over he would tell them:

> "The Spirit of God wants to use you, you are His instruments. You are tools with which He is going to chisel out salvation for many souls. You are to work upon the lives of others." (idem, p. 52)

And again:

> "It has been my experience that the people of everyday life are really great missionaries. Looking over a great missionary experience of years I must confess that with the converts who came to me I was but a party to the fact. The first agent in those conversions generally was some man or woman in the office, the store or factory." (idem, p. 53)

Of a potential leader he would ask:

> "What are you doing to diffuse the light and give out the warmth of Catholic truth and charity?" (idem, p. 51)

> "Are you giving to the Church, to religion, to souls, all that you can, or half what you can? Or are you giving nothing in return for the abundance you have received? Is there one soul who will suffer through your neglect, tepidity or... because of a piety that finds no time for good towards others?." (idem, p. 52)

Father Judge was a pioneer in the lay apostolate, and the reason for these quotes from his writings is to show why, when we in Lorain heard of the Cursillos de Cristiandad, were so immediately attracted to this instrument of Christian renovation. And we are not sorry, for the Cursillos have helped us to achieve in a very short time, what it has taken years and years of heartaches and pains-- a true spiritualization of the laity and the realization of their obligation and potentialities as participants in the apostolate of the hierarchy.

Our first contact with the Cursillos was in October, 1960, when I made a trip to San Antonio, Texas, with four men from the parish, after Father Martin Van Trieste, our pastor, attended the first conference for priests on the Cursillos. Upon our return we were convinced, judging from the zeal, piety, and conviction shown by those four men, that we had come upon a new instrument-- undoubtedly of the Holy Ghost-- that would help to achieve the goal of our congregation and the wishes of our reverend founder.

Immediately, we made arrangements with Father Gabriel Fernandez, T.O.R., the zealous founder in America, to have a Cursillo in Cleveland on December at the Jesuit Retreat House. We combined efforts with two other priests: Father Kevin Nugen, M.S.SS.T., of Our Lady of Fatima in Cleveland, and Father James Channell of St. Rose of Lima in Youngstown, sharing with them the number of men and the expense of bringing Father Fernandez with five of his "profesores" from Waco, Texas. On December 8, some 66 men braved the snowy blizzard and attended the first Cursillo. Needless to say, it was a tremendous success. The 33 men in our parish showed such zeal and enthusiasm in their apostolate and in their religious life that the impact almost scared us.

We embarked immediately upon the formation of a school of profesores, choosing those who had shown more zeal and had leadership qualities. After four months of almost daily meetings for practice, correction and study of the Cursillo techniques, we had our first Cursillo under our own power, on April 25, 1961, with identical results as the one in Cleveland. To date we have had 16 Cursillos with the same results.

From the very beginning Father Channell from Youngstown had planned a school of profesores, and until they were ready to go on their own we shared the number of men at every Cursillo, and with Father Nugent from Cleveland. Before Father Channell and his men were able to fly solo, we went to Youngstown twice to give Cursillos, once in August and once in November.

From Youngstown we moved to the Diocese of Lansing, Michigan, and two priests who had been zealously working with the Spanish speaking-- Father Kenneth Falver from Jackson, and Father Richard Simmons from Flint.

They have had to date four Cursillos-- two of them with my men and the other two on their own, one in Lansing and one in Flint.

The Diocese of Saginaw was next, with Father Robert Keller at the Cursillo helm. Father Keller had his venture in English not long ago.

Our last Cursillo, number 16, was held in Detroit, the first Cursillo in that Archdiocese. Fathers John DeWitt and Joseph Melton have been the leaders of the movement there.

I should mention that all these priests have first gone to Lorain and sent some of their men to Lorain before starting the movement in their respective dioceses.

The diocese of Gary, Indiana, is next on our agenda. Father Thomas Hunt of the Sacred Heart Fathers is the leader in that part of the vineyard. The Cursillo will take place in East Chicago.

The Archdiocese of Chicago itself has started the movement. Father Alphonse Duran came recently with some of his men from Arizona. I have no knowledge as to the results-- immediate or present -- of that Cursillo. Two priests from Chicago came to Lorain to attend the Cursillo, but I have no idea as to their plans for the future.

The Diocese of Toledo is planning to introduce the movement via the Lorain Center. I had a meeting recently with the priests who are in charge of the Spanish speaking, and it was decided to send some men to Lorain from each of the parishes and some priests also before launching the movement in the diocese.

The Franciscan Fathers and the Archdiocese of Cincinnati are sponsoring the Cursillos in English with the same marvelous results. Several bishops have attended these and have marveled at the efficacy of the movement.

It is impossible for me, in so short a time, to render an account of the fruits of the Cursillo. I shall mention a few-- but bear in mind that I speak of Lorain-- my first hand experience-- although in my visits to the other dioceses the priests bear witness to similar results.

There are many priests and laymen who, even without assisting at a Cursillo, assure us they are witnessing a complete Christian renovation in the city's environment and an unusual frequency of men in the confessional, the communion rail, and in visits to the Blessed Sacrament. The masculine piety of our men in so contagious that even youngsters and women admire it and imitate it. Visitors to our parish, both Anglos and Latins, are stupefied to see so many men frequenting the Sacraments.

Our parish societies, especially those of Catholic Action as the Legion of Mary, St. Vincent de Paul, and our own congregation's Missionary Cenacle Apostolate, have been revitalized, because their leaders and members attended a Cursillo, or because the Cursillistas who never belonged to any such societies have felt the need to help the hierarchy in the spreading of the Kingdom and have joined their ranks. Our Legion of Mary especially had so many men join their numbers that we were forced to divide it into three praesidia; and, by the looks of it, we will have to form another praesidium soon.

Those who have not joined one of the societies in the parish, are carrying on an efficient apostolate in their own environment, especially in the places where they work.

The wives of the Cursillistas bear witness to the newly found faith and zeal of their husbands. They have witnessed a new and enriching relationship-- both spiritual and material -- in their lives. They are clamoring for a Cursillo for the wives of the cursillistas. We have taken steps towards that accomplishment. We sent four ladies to Texas recently and are training them now as profesoras.

Our men are truly bearing witness to Christ. Filled with the fire of Pentecost, they defend the Church, the priests, the sisters everywhere. Eager to learn more about the loving Christ with whom they came face to face in the Cursillo, they are studying more, reading more, speaking about Him more. Adult instruction in our parish, with the exception of my own religion course, is done by the Cursillistas in individual homes. We only test their knowledge before the reception of the Sacraments.

This year, indubitably as a result of the Cursillos, our Holy Name Society was named the Holy Name Society of the Year; and one of its members, a rector in the Cursillo movement, was named Holy Name Man of the Year in the Lorain Deanery.

I do not think it necessary for me to go on. All the priests here present who have experienced the Cursillo will bear witness to its efficacy in achieving a complete Christian renovation of the individual.

The Spirit of God who guides Holy Mother Church has always provided it with the necessary means for the spreading of the Kingdom of God. The monasteries, religious orders and congregations, the diverse methods of apostolic action which have appeared at different times in its history, are proofs of the progress of the Church and of its guidance by the Holy Spirit.

The Cursillo is the answer to the needs of our Spanish-speaking faithful in the United States; and not only to their needs but to the needs of the Anglos as well.

The Cursillo proves the truth of the words spoken by our reverend founder, Father Judge, back in the early 1930's:

> "We have in the United States at present scarcely touched the good-willed effort of our Catholic people. How to provoke it into action, lead it and conserve it, should be the constant thought of priests in their meditation.... There are great impulses for good in the hearts of our men and women and the pity of it is that these receive so little expression. They must be led and their good impulses must be fostered and encouraged into action. The hope of our generation lies with the faithful."
> (SPARKS OF FAITH, p.56)

And I dare say the hope of our Latin Americans in the United States lies with themselves. The Cursillo in the U.S.A. has proved it -- and continues to prove it.

We have had opposition on the part of some priests. But this opposition is based on a lack of understanding, a lack of pastoral zeal on the part of those priests, which makes them feel, led by a false prudence that they have the right to kill any apostolic effort which does not date from apostolic times. Luckily, this is not the criterion of our Pontiff, nor of those whom the Holy Spirit has chosen to govern the Church of God.

But opposition is not surprising. History teaches us how every happy initiative has had always to fight misunderstanding and sometimes even unjust persecution.

The Cursillo method is new, it is true, but its content is as ancient as the Church. The method is new because it presents the old wine in new skins. Let us judge it on the light of the norms established by the Vicar of Christ and not our own norms. This is what the Holy Father, Pope Pius XII, expressed to the Bishops of the whole world:

> "Above all these things, Venerable Brethren, we call this vividly to your attention, assured that, in the midst of the disorderly anxiety--which has taken hold of so many-- of admiring now the past, now the future; you will use that prudence, which in union with wisdom and vigilance, shall know how to find new methods of action and combat for the triumph of Truth. We are far from thinking that the Apostolate should not be adopted to the realities of modern life and that present activities should not correspond to the exigencies of our time." (Col. Enc. y Doc. p. 832, n.57).

"Cursillo Movement in the West"

Rev. Anthony Soto, O.F.M.
Union City, California

After its beginning in Texas in 1957 the Cursillo Movement spread rapidly westward. By late 1959 the first Cursillo had been given in Phoenix by Father Alphonse Duran, C.M.F. From there the movement spread to the San Francisco Archdiocese and then in all directions. As of April, 1962, it was firmly established in the Gallup, Santa Fe, Tucson, San Francisco, Oakland, Stockton and Sacramento Dioceses, and was getting under way in the Monterey-Fresno Diocese. Cursillos for women usually follow shortly after and then Cursillos in English. A breakdown of Cursillo activity in the various dioceses follows:

TUCSON DIOCESE:

Director:	Father Alphonse Duran, C.M.F.
Headquarters:	909 E. Washington, St. Phoenix, Arizona
Cursillistas:	Men, 800; Women, 200
Date started:	Late 1959
Number of Cursillos:	Men, 26; Women, 7
English Cursillos:	Three
English-speaking Cursillistas:	Seventy
Spiritual directors:	Father Alphonse Duran, C.M.F. Father Manuel Almuedo, C.M.F. Father Dominic Fonseca, C.M.F. Father Emil Aragon, C.M.F. Father Reynaldo Flores, O.F.M. Father Robert Kirsch
Cursillos given at:	Phoenix, Arizona Glendale, Arizona Scottsdale, Arizona Tucson, Arizona Stockton, California Chicago, Illinois Winslow, Arizona
Priest Cursillistas:	Fifteen

SAN FRANCISCO ARCHDIOCESE

Director:	Father Anthony Soto, O.F.M.
Assistant Director:	Father Reynaldo Flores, O.F.M.
Headquarters:	703 C. Street Union City, California
Number of Cursillistas:	Men, 500; Women, 84
Date started:	February 9, 1961
Number of Cursillos:	Men, 11; Women, 2
English Cursillos:	Two
English-speaking Cursillistas:	Seventy-nine
Spiritual directors:	Father Anthony Soto, O.F.M. Father Reynaldo Flores, O.F.M. Father Ronald Burke Father Donald McDonnell Father Finian McGinn, O.F.M. Father Alan McCoy, O.F.M. Father Bruce Pardella, O.F.M. Father Benjamin Mariante, O.F.M.
Cursillos given at:	Stockton, California San Francisco, California Union City, California Bakersfield, California Sacramento, California Winslow, Arizona
Priest Cursillistas:	Thirty-two

GALLUP DIOCESE

Director:	Father J.J. Hannon
Headquarters:	Santo Nino Parish P.O. Box 28 Aragon, N.M.
Number of Cursillistas:	Men, 200; Women 12
Date Started:	October, 1961
Number of Cursillos:	Four
English Cursillos:	0
English-speaking Cursillistas:	Four

Spiritual directors: Father Alfonse Duran, C.M.F.
Father Reynaldo Flores, O.F.M.
Father Robert Kirsch
Father John Hannon

Cursillos given at: St. Michael's Mission,
Winslow, Arizona

Priest Cursillistas: Eight

SACRAMENTO DIOCESE

Director: Father Eugene Lucas
Headquarters: 1115 K. Street
Sacramento, California

Cursillistas: Men, 114; Women, 7

Date started: March 8, 1962

Number of Cursillos: Two

English Cursillos: 0

English-speaking Cursillistas: Three

Spiritual directors: Father Keith Kenny
Father Eugene Lucas
Father Robert Lehman

Cursillos given at: Sacramento, California

Priest Cursillistas: Fourteen

MONTEREY-FRESNO DIOCESE

Director: Father Efrem Neri (unofficial)
2814 Mariposa St.
Fresno, California

Cursillistas: 50

Date started: February 22, 1962

Number of Cursillos: one

Spiritual directors: Father Anthony Soto, O.F.M.
Father Reynaldo Flores, O.F.M.
Father Finian McGinn, O.F.M.

Cursillo given at:	Bakersfield, California
Priest Cursillistas:	Five

SANTA FE ARCHDIOCESE

Director:	Father Benedict Cuesta
Headquarters:	St. Anthony's Hospital Las Vegas, New Mexico
Center:	Pecos, New Mexico
Cursillistas:	Men, 304; Women, 6
Date started:	January, 1961
Number of Cursillos:	Eight
English Cursillos:	Two
English-speaking Cursillistas:	Two
Spiritual directors:	Father Benedict Cuesta three other priests
Cursillos given at:	Benedictine Monastery Pecos, New Mexico
Priest Cursillistas:	Nineteen

The results of the Cursillo movement in the West are too numerous and widespread to be detailed. In general, there has been a renewal of parish life wherever introduced and where the clergy have given the men spiritual direction and introduced them into apostolic work. Among the types of activity the men have entered into most are: CCD, St. Vincent de Paul, YCW, social action, CSO, marriages have been validated through efforts of Cursillistas, Communions have increased, marital reconciliations have been effected, and men brought back to weekly and even daily reception of Communion.

CHAPTER VII

CREDIT UNIONS

"New Horizons for Low Income Groups"

Mr. Robert M. Dolan
Director, CUNA Organization Department
Madison, Wisconsin

About three years ago the credit union movement began to take a closer look at how it was doing in rendering its services to people classified as being in low income groups.

The organization department of the Credit Union National Association convened a special conference where we faced up to the fact that to organize successful credit unions among the people who need them the most, something more than the usual techniques were required. It was noted that as long as the low income was regular, no particular problem was encountered. Difficulties arose where the low income was complicated by being irregular, unpredictable, and where the majority of the group to be served were further disadvantaged by a language or cultural barrier to full acceptance in the community.

In 1961 a series of special projects with Spanish-speaking groups in the Southwest was started. One of the things we wanted to test was whether a concentrated service program for the credit unions was what was needed. Gilbert Trujillo was employed for this program. Besides being a competent and experienced credit union worker, he is bilingual. He was not given the primary assignment of going out to organize a series of new Spanish-speaking groups, but rather to spend approximately one out of every six weeks with a small number of existing credit unions on their operational and promotional needs. We are satisfied that "just more service" is not the answer. We do not pretend to have any easy answers or expect to, but we are verifying some clues that will help, such as in the mechanics of operation where simplification is necessary.

Another avenue we are exploring is to see whether mixing a low income group with middle income people, when possible, creates better possibilities for success. In this connection, Dr. John Croteau of the University of Notre Dame has launched a study of credit union service to different income groups in the Chicago-South Bend area. The credit unions involved in the research study are all employee groups rather than parochial or community.

Frankly, we are disappointed in the record of credit unions in many of the Spanish-speaking groups. The easy way out would be to say that low income people cannot look to credit unions as any use in improving their economic conditions. However,this goes against the grain of credit union people, and without any pretense that credit unions by themselves offer economic salvation for these groups, we are committed to a serious attempt to explore every possible means to make credit unions more useful. Especially since there have been some few examples of success and the need is so great.

Otherwise we are in the ridiculous position of saying that only the "credit slums" are open to people who can least afford high interest costs. We will continue to try, to experiment, to work with other interested organizations as we seek methods of improving the results. We have not given up, and in fact we will add new emphasis to the program until sucess factors are identified and means to multiply them are found.

"Spanish-speaking Credit Union Projects"

Mr. Gilbert Trujillo
CUNA Field Representative
Madison, Wisconsin

There is a program under way to develop the ways and means of organizing successful credit unions among historically hard-to-organize groups, whether of the parish or community type. The credit union movement has seen the need for bringing such services to these people who need them the most.

For the last year I have been working with six credit unions serving the Spanish-speaking element of our population, devoting full time to their operation. My visits average a week at each credit union and a return trip is made every seventh week, although at times, due to circumstances or conditions, I have had to make the visits longer and have had to change the visit intervals. During the visits I examine and evaluate the whole operation, meet with the officials and make recommendations after hearing their problems.

While these hard-to-organize groups need much more help than that provided the "naturals," it is our hope that this program can train officials from these credit unions to operate their own institutions efficiently and effectively.

The credit unions I work with include a variety of types, sizes and conditions. Three are parish, one a parish-community combination, one a community and one a community type serving a migrant group.

The first assignment was in Nebraska, with a parish-type credit union with a potential of 400 families. This credit union started operating March 20, 1961, with a total of 42 members. A mission fund operated by the parish priest for the last 20 years totaling $4,500 was transferred to the credit union. The fund brought in ready working capital, and also its problems. Because there was very little system in the mission fund operation, the people had to be retrained to credit union methods. Most of them, at one time or another, made a tour as farm migrants but are now settling down and finding other types of employment. Only a small percentage of the group continues to migrate, although a greater number continue to do farm work in the area. Only one of the credit union officers, in his late twenties, finished high school, although the average is much better with the younger generation. The credit union had 111 members at the end of February, 1962, with assets nearing $10,000. There has been a delinquency problem, first because the members had to be retrained from the way the mission fund was operated and also because not enough follow-up was made. I do not consider this situation serious as yet and good results have been obtained once a follow-up procedure was established.

The next credit union I worked with is a parish-community type credit union serving members of the parish in South El Paso and participants in the programs at Our Lady's Youth Center. At the beginning the staff group at the center constituted the leadership. Local leadership is being encouraged and it is expected that the whole operation will be turned over to them in the near future. Membership potential is close to 30,000 people, all living in an area of perhaps 40 city blocks. Most of the breadwinners here are women and 50 percent of the group are constantly drifting back and forth across the international border. The credit union started on March 28, 1961, with $30 contributed by the charter members. By the end of February, 1962, the assets had increased to $4,400, with 164 members, and all the fund out on loans. The loan policies have been a little conservative, mostly because the greater percentage of the group must be taught money management and the proper use of credit.

The third credit union with which I worked is also in Texas. This is a parish-type credit union and had been in operation for 10 years before my first contact. It reached a maximum of $11,000 after its first five years of operation and has been decreasing since, with current total assets of $5,500, and 77 members - a net loss of 30 members. The delinquency situation was out of hand because no follow-up was made and continuous refinancing was required, in some cases extending further funds. The only reason for refinancing appeared to be to take the recipients off the delinquency list.

The fourth credit union is in New Mexico, a community type serving a school district, a small town and five neighboring Indian pueblos. The credit union started operating in June, 1960, and was dormant for some eight months. It was completely reorganized in February, 1961, at which time it had $200 in assets and had not made a loan up to that time. The assets as of the end of February, 1962, were $2,400, with a membership of 73, and all the funds out in loans. There is very little employment in the area and most of that is seasonal. The problem here is to get the group to work as a team and to persuade the officers to devote enough time to the credit union operation.

The fifth credit union is also in New Mexico and is a parish type, with a potential of around 800 families. It was organized April 24, 1961, remained inactive for some five months and had about $500 at that time. As of the end of February, 1962, it had $4,300 in assets, 48 members, and all the funds loaned out. There is no delinquency problem here since the people know each other well, which may also account for the slow growth. There is very little employment in the community and people find it necessary to travel to other areas in or out of the state to find employment.

The last project is in a rich farming community in Texas. This is the only exclusively migrant group I work with. The objective of the program here is to find the best way of bringing credit union services to the migrant worker. There are about 200 families living year-round in a village (labor camp) outside of the community of Hereford. There is an equal amount of families living in downtown Hereford, and some 400-500 families coming into the area in the spring and leaving in the fall. Many of the "permanent" migrants of the village (labor camp) migrate to other areas when the "temporary" migrant starts coming in from the valley. The majority of these groups carry "large" sums of money at one time or another. With little encouragement and a place provided for them, these funds could be saved and put to more useful purposes. This credit union, the Hereford Texas Federal Credit Union, is the first one to attempt to serve the migrant group through this program and we hope that others will follow their example.

I have also been in contact with an Indian Reservation group in North Dakota. Here again the intent is to study their operation and attempt to find out the best workable plan to use with groups such as this.

These have been case histories of credit unions which may sound familiar to you. What we have been doing is attempting to correct the deficiencies and establish methods and develop material which will guarantee many more successful credit unions than we have had in the past. I realize that there is no standard fool-proof solution to this problem; however, I am convinced that these people need credit unions, want them, and with encouragement, proper advice and information, they can be successful. There is very little difficulty where a community has a sizeable number of permanent citizens; where the problems continue to exist is with the migrant citizens. I feel that the best solution for the migrant problem is to absorb these groups in existing credit unions and, of course, encourage settlement in particular communities.

Within a short time I expect to have a completed plan to meet the needs of these people. This plan must be evaluated and continuously be improved to bring out the best results. A credit union serving a low income group with regular employment can be successful with very little effort and we will continue to research the possibilities of a traveling credit union for the migrant worker.

CHAPTER VIII

HUMAN RELATIONS

"Giving a Sense of Belonging to the Newcomer"

Mrs. Larry Klotz
Secretary, Lansing Bishop's Committee for the
Spanish Speaking
Lansing, Michigan

Where there is no love there can be no real understanding between people. Without understanding a person, one cannot help him. Without understanding, one gives either a condescending type of "dole," or a sincere but misguided attempt to help. Either of these forms further increase the misunderstanding between people.

We give a sense of "belonging" with open arms, not just with open hands. Not that we only give - - this attitude offends. We must be looking to receive. Ask help on projects, make the newcomer feel wanted and needed. A person who is not needed is useless. He loses his self-respect.

The Latin Americans are with us now. They are still coming. The charity of Christ prompts us to accept them, to want them. Divine Providence has sent them among us. The less we begin to speak of "them" and 'us' or to think in such terms, the more genuine will be our acceptance. We have too much in common to emphasize our differences.

The supernatural builds on the natural. There is a natural basis for Christian charity. It is built on understanding, warmth, and sociability.

Don't say "be sure and visit us sometime" to a family of eight crowded into a two-room shack, when you live in a $30,000 ranch-style home. You have not extended a welcome, you have pointed out a class distinction. Such a mingling is possible, but only after many, many visits, when a firm friendship has been established - - otherwise it is only a barrier to friendship.

When you visit the poor, don't dress like a Wall Street banker or a fashion plate from Fifth Avenue.

When you contact a newly-arrived family, as a representative of a parish society or the Spanish Speaking Committee, make it also a personal and friendly visit. You are interested in persons with names and faces and personalities, not in data for a file card or a statistical report. It might be suggested that resident and well-adjusted Spanish-speaking families form part of the welcoming committee for visiting new families.

Do not be too prying-- especially on the first visit. Don't immediately ask: "Do you go to Mass every Sunday?" -- "Are your children baptized?" - - "Are you married in the Church?" This information, while important to your apostolate, will do little good if the seeking of it alienates you or puts an obstacle in the way of a genuine confidence and friendship. You can obtain this information gradually and inconspicuously. It is not and should not be the purpose of your visit.

To one who has just arrived a good question might be: "Do you know where the Church is? The hours of Masses are..." But the point should not be pushed at this time. There may be many reasons why the newcomer, in his own mind, may excuse himself from church. Later, when he knows you, he may present you with the opportunity to help him solve those problems - or better, you will be able to help him solve them for himself.

Financial problems often exist. Quite often these are temporary and there are ways a discreet apostle can help alleviate them. We sometimes forget how difficult it is to be the recipient of a "handout." Always remember the newcomer is sensitive and suspicious where you are concerned. Your attitude will convey to him the impression of whether you accept him or not. This is when the "sense of belonging" comes in. A friend is interested in his family, in the children, in his friends in Texas and his job.

Again, I repeat, belonging means taking a part in, not receiving from. To begin to feel that one belongs to the community, one must begin doing things with and for the community. Little things perhaps but concrete ones. Something that can be done well and preferably something native to the beautiful culture the doer knows.

Remember, participation must be invited, whether to the parish dinner, circle meetings, etc. Do not be discouraged when your first, second or third invitation is turned down. It is likely that you will not get an enthusiastic response the first time.

Remember also that full participation in a community will come only with time. The nomadic life of the new resident is very different, the change in habits is extreme and one does not integrate when he is insecure. He must realize that he has something to contribute. Poverty, language, lack of education and unfamiliar surroundings are all hurdles that need to be faced and adjusted to.

If we are going to help, we must forget the idea that "our way" is the best or the only way to do things. In matters of truth there is no compromise but in the areas of customs, likes, dislikes, etc., there is beauty in variety. The Latin people have much that is good and beautiful and of lasting value.

We will face the opposition of others. Here we need to serve as "buffers" in the community. We, as apostles, must constantly work to bring about better understanding.

Personal contact is most important. Christian charity does not mean an agency. As noble and as important as organized charities are, they cannot give the warmth that personal friendship can. We will not merely give the newcomer of what we have. We will give of ourselves. We will become his friend-- his brother in Christ. We will love him as our neighbor, as the charity of Christ demands.

Our goal, then, in welcoming the newcomer is that he feels he belongs, that he is needed and wanted, that he is among friends, that he is given the opportunity to help his neighbor. The goal is not to help others to help themselves, this is only a beginning. We must give them the confidence in themselves that they may carry on Christ's work for others. The real sense of belonging comes, then, when one in a new society is able to help HIS neighbor.

CHAPTER IX

ACTION PROGRAMS

"Rural Development Program"

Rev. Edward O'Rourke
Executive Director
National Catholic Rural Life Conference
Des Moines, Iowa

Throughout the nation hundreds of Rural Areas Development committees are being formed to improve agriculture, develop industry and better living conditions in rural areas. The Spanish-speaking workers whom we represent have a stake in these RAD projects.

An interesting hypothetical question is whether it is better to go hungry in the country or in a city. I suggest that the best solution is to have a steady job and enough to eat in a town or small city. But, in many such towns and small cities there is not enough work for the present residents. It is evident, then, that better job opportunities must be developed before these communities can provide permanent homes and jobs for Mexican-Americans now in the migrant stream. RAD is an excellent program for developing job opportunities.

The intiative for creating an RAD program must come from the people of the area. After they organize a county or area committee and set their goals, several agencies of the U.S. Department of Agriculture and Department of Commerce will help them to accomplish these goals. If local initiative is lacking, no governmental agency can cure an area's ills. On the other hand, the technical assistance and loans which governmental agencies offer are immensely helpful to local leaders who are trying to create job opportunities, increase farm income, and improve living conditions.

In the recent past, many small communities tried to accomplish these goals, but found that they lacked the personnel and resources to get the job done. As a remedy to this problem, RAD committees are broadly based, representing an area not smaller than a county. Often several counties join in a single RAD program.

One of the first steps of an RAD committee should be a survey of the area's resources and needs. In many instances a large part of the costs of such surveys is shared by universities or governmental agencies. It is imprudent to launch a development program without a detailed knowledge of existing industries, capital resources, labor supply, soil capabilities, potential markets, and similar factors.

Almost all RAD committees consider the development of industry as their primary objective. They soon learn that other areas are competing for new industries. Common sense dictates that each area try to develop those industries which are related to its specific resources.

Most rural areas should give first consideration to agriculturally-related industries. More money is spent on processing agricultural products than is earned by the farmer who produces them. There is an advantage in processing farm products in the area in which they are produced. It is uneconomical to ship bulky, perishable farm products long distances.

There is an unmet demand in most areas for outdoor recreational facilities. This is particularly true in areas near large cities. RAD committees should study the possibility of developing facilities for fishing, swimming, horseback riding, camping, hunting, and similar activities. Land diverted from food production often yields higher returns when developed for recreational purposes. Moreover, many new jobs are provided local residents.

RAD committees soon discover that vocational training is one of the basic factors in their area's future. Automation is rapidly reducing job opportunities for unskilled and semi-skilled workers. Many communities are passed over by prospective industries because skilled workers are not available. Vocational training today is a guarantee of a better tomorrow.

"Planned National Survey on Deprivation of Civil Rights"

Dr. Julian Samora
Department of Sociology
Notre Dame University
Notre Dame, Indiana

This survey will present a review of the general characteristics of the Spanish-speaking people in the United States. This will include a brief historical treatment, an analysis of the demographic characteristics of the population, and a consideration of their social and cultural attributes.

The second major objective will be to investigate the nature and extent of the prejudice and discrimination suffered by the Spanish speaking.

The Spanish-speaking people included in the survey will be subdivided into the following categories: Mexican-Americans, Spanish-Americans, Mexicans, Puerto Ricans and Latin-Americans (Cubans in Florida). Greater emphasis will be placed on the first three categories since they represent the largest and most homogeneous of the groupings and because more data is available for them.

It is hypothesized that the following factors will be related to the nature and extent of prejudice and discrimination:

1. The socio-cultural background of the specific sub-grouping.
2. The density of the minority population in particular localities.
3. Rural versus urban residence.
4. Recency of arrival of the minority in the particular geographical area.
5. The degree to which the minority population approaches the socio-cultural characteristics of the dominant society.

This survey will be accomplished by using the following procedures:

1. A survey of the literature (a graduate student will be employed to do this work in South Bend).
2. An investigation of the 1960 census to be compared to certain data from the 1950 census. If comparable data is available

the 1930 and 1940 census will also be used. The demographic data should supply certain characteristics of the population, at least for the Southwestern United States, that might be used as indirect indicies of prejudice and discrimination. (The Commission will supply a graduate student who will do this work in Washington).

3. A questionnaire will be constructed and distributed to the following:

    a. Officials and members of minority organizations. For example, the G.I. Forum, LULAC, Alianza Hispana Americana, Colorado Federation of Latin Americans.

    b. The membership of Protestant organizations whose main work is alleviating the conditions of the Spanish speaking. For example, the Division of Home Missions and the Migrant Ministries.

    c. The membership of Catholic organizations whose work is with the Spanish speaking. For example, the Catholic Council for the Spanish Speaking.

    d. The membership of governmental organizations working in this field. For example, state migratory labor committees, F.E.P.C., civil rights commissions and public health departments.

    e. Academic personnel who are or have been concerned with this general problem. For example, sociologists, anthropologists, educators, researchers.

    f. Membership of inter-group relations agencies.

4. Interviews with informants in the various sections of the United States.

At this state of the survey it is thought that the data will be ordered in the following manner:

1. Instances of discrimination which can be documented: restrictions in voting, educational opportunities, housing, employment, welfare, use of hospitals, membership in unions, and administration of justice (police, jury duty).

2. Indirect indicies of prejudice and discrimination: restrictive covenants, percentage distribution of Spanish speaking in voting registration, actual voting, occupational structure, dilapidated housing, public service, federal, state and

county agencies, migratory labor. The presence of minority group organizations, migrant ministries, bishops' committees.

3. The climate of opinion prevailing in particular areas, that is, opinions, attitudes and impressions from informants concerning prejudice and discrimination in their locality.

Although this project is very ambitious considering the area (both geographical and social) to be covered and the time limitation, it is felt that this amount of coverage can be given the data assuming that the study is a pilot study or a survey. Obviously research and analysis in any depth will not be attempted nor could it be accomplished within the time limitations agreed upon.

"Action on the Parish Level for the Lay Apostolate"

Dr. William Brown
Lay Apostolate Guild
Brooklyn, New York

Herein is outlined a temporary basic plan from which the local groups may build up their own procedures for offering a series of Catholic teachings to be presented to each family. A Lay Executive Board (as in Confraternity of Christian Doctrine) may arrange most of the details. As "workers" we welcome the better parishioners, yet we foster the inclusion of less-than-optimum persons whose good talent may be rather hidden.

We emphasize that we have shortened the preparatory training. By adhering to the rule that the explanation is a brief, pre-determined material, the workers do not need to be familiar with other aspects of belief. In actual experience the workers will greatly increase their knowledge and skill. The teams are active every week. Experiences are confidential. Teaching about Catholic principles by use of eight or twelve teams in a parish is advised as compared with two teams devoting more time. A different series of talks needs to be developed for each of the several types of families when the work has progressed to that extent. Each worker will also benefit his business circle, labor union and political contacts.

Preliminary. An intensive census of the area should be available. Workers can be aided in this. It is suggested that a large map or a series of 30"x40" hand-drawn maps be developed. Write the name of each family on the map with religion shown by code. Block captains, a separate group, report newcomers each week.

Early Procedure.

1. Choose a small area, two blocks or one square mile.
2. Enlisted workers and allied groups choose a weekly meeting date.
3. Inspecting the census, noting the religious complexions, they ponder which fraction of the populace is more in need of the friendly offer of explanations.
4. Topics are discussed that would be helpful and appropriate for the category selected. The Pastor and members of the Board offer advice.
5. After the choice of perhaps six topics the team talks are examined for proper wording as language at the high school level is not proper for many of the tavern-tarrying type of listeners.
6. If planned as a dialogue, it is practiced and revised. Finally, the team is sent to a selected Catholic family for advice and experience.

7. Brevity is preferred and the team limits their interview to ten minutes. When the first topic has been covered the family is advised that other subjects will be discussed later.

Visits. Visits are made one evening every week, weather permitting; no house to house calls; no visits by lone workers. Each house is visited four to ten times yearly. Eventually visits are made to every home. Good Catholics benefit by observing how the program is conducted. In any week the teams visit only where directed. Results are reported briefly in writing. They are then recorded on the family's card and on the maps by code push-pins.

Personnel. The Pastor nominates a list of parishioners. The Lay Board approaches everyone on the list and asks them to participate. In a parish of 500 adults, 50 might be of capable caliber. Three-fourths of them would have excuses. Thus we are able to start with six teams of two.

They confer and study one evening a week for three months. The propriety of the topics for the category of family to be approached is considered. They assemble the phraseology, freely altering it. At the completion of team preparations arrangements are made for rehearsals to be given at selected homes.

We can perhaps expect that a similar effort will be included in Catholic colleges where the students, age 19, review the methods and practice at visitations. At age 26 they offer the project to their Pastor.

Visits include:

a. Friendly greeting at the door. A brief conversation is held.
b. If admitted the team asks that the family assemble. Then they follow the practiced agenda. A dialogue method may be best. They explain one topic. Time allowed - 10 minutes.
c. Questions and answers. Most questions are readily answered. Intricate items are answered partly and jotted down for more clarification later by mail. Time allowed - 5 minutes.

Suggested Program:

1. Sodalists to visit mixed marriage families 3 hours weekly.

2. Busy family men to visit weakening Catholics 1-1/2 hours weekly.

3. Legion of Mary to visit families with no church affiliation 5 to 10 hours weekly.

4. Retired persons to visit good Catholic families.

5. Agile elderly to visit families with delinquency problems.

6. Christian Family Movement to aid in marketing, budgets, nutrition.

7. Third Order, etc. to visit non-Christian families.

It may be very evident that there can be a tendency (unless controlled) to have a family visited by two groups, or to have vacuums formed.

Follow -up: The Pastor decides further steps upon noting the weekly reports.

1. Visits by members of the Missionary Cenacle, Christian Family Movement, Convert Makers of America, Legion of Mary, St. Vincent de Paul Society, Young Christian Workers, Parochial Apostolic Union, etc.

2. Visits by the Pastor or his assistant.

3. Discussion Clubs.

4. Home Study Courses.

5. Confraternity of Christian Doctrine.

    a. Apostolate of Good Will
    b. The Fishers

6. Weekly group rosary

Further information or an expanded outline can be sent upon request.

CHAPTER X

PROGRAMS FOR MIGRANTS

"Programs for Migrants in the Midwest"

Rev. Robert Keller, Director
Mexican Apostolate
Diocese of Saginaw

When one hears mention of the missions, scenes of far-off Africa and India and thoughts of untutored savages and wild animals readily come to mind. This is another mission story - perhaps not a glamourous one, but nonetheless a real and vital one. It is the story of the missions in our own back yard.

In the United States today the Department of Agriculture estimates that there are somewhere around 1,000,000 people who are not settled to a very great degree. They make up our migrant agricultural work force. Migrancy brings with it many problems - the hazards of travel, the searching for work, inadequate or substandard housing, poor educational possibilities for the children, poor health facilities, and an all-around low degree of living. Yet our economy today seems to demand the migration of large numbers of people to meet the seasonal needs of agriculture. Without the labor of these people during peak seasons many of the crops would be lost, along with many investments on the part of farmers and food producers.

Every summer the Diocese of Saginaw receives into its territory upwards of 8,000 souls of Mexican descent. About 4,000 of them are men from Mexico called "braceros." The remainder are naturalized Amerişan citizens from Texas. Each year, about the middle of May, they leave their homes in the South to labor in the sugar beet fields of the rich Saginaw Valley. They are a Catholic people and the church follows them into the fields.

The Mexicans began their annual sojourn to the northern beet fields in 1938. In 1947 an apostolate was organized for these migrants. Spanish-speaking priests and seminarians were secured to go out into the rural areas of the diocese where the Mexican laborers were concentrated. Working out of the nearest parish as their center, they visited the bracero camps and each family in the area, taking a complete census to see what work had to be done. Masses were scheduled during which the Mexicans might hear God's word preached to them in their own tongue. Catechism classes were started to prepare the children for first Holy Communion and Confirmation. Recreation was planned for both the adults and the children. The Sacraments were made easily accessible; marriages were convalidated; the dead were buried with fitting ceremonies. Such is the scope of the work that is being done among the Mexican migrants.

The priests who come to work in the apostolate come from various parts of the United States, Mexico, South America and Spain. The seminarians, from the diocese itself, are groomed for the work of assisting these people as a part of their regular parish work some day. There is much to be learned about these migrants - their nature, their attitudes, their customs. One of their most beautiful customs is that shown to the padre. On greeting him they kiss his anointed hand. To some of them, however, a priest is a stranger. At first they are very shy, but their shyness soon turns into a warm respect and a deep appreciation. They are pleased when the padre and the seminarians visit their home to instruct them or to say the Rosary. They are their only friends.

One of the chief aims of the apostolate is to bring the people to Sunday Mass. Because of their shyness, poor clothing and a feeling of discrimination, many will not attend the regular Masses for the American parishioners. They feel that they are not wanted. Their attendance is good at the special "migrant" Masses, however, and they join quite willingly in the singing of their favorite hymns and in the recital of public prayers.

In recent years, as the supply of Texas migrants has decreased, more and more braceros have been contracted for. They live in camps much like army barracks. Each week one of the padres visits the camp to give instructions, to say the Rosary, to hear Confessions, and to provide simple recreation for them. As a rule, Mass is said in the camps each week on a portable altar. In some areas efforts are made to teach the men a few useful English phrases; in others the priests and seminarians assist the men in writing letters and in sending their earnings to relatives in Mexico.

The children of the Texas families are glad to come to Catechism. For many of them the few short weeks of classes will be the only instruction they will ever receive. If the families live close to the center, the children are brought to the church or parish schools each day for instruction. The surroundings of the church or school are much more suitable for proper instruction, but it is not always possible to bring them to such a location.

If the children live far from the center, the "apostoles" go to them and instruct them at their camp. There is usually a sufficient number of families living at each camp to provide a fair-sized Catechism class. At such sessions many of the parents, who stand around to witness the progress of their children, learn a good deal of doctrine themselves.

After classes the "apostoles" supervise games for the children at a nearby park or in the yard of a country school. Such play is one of the few bright spots in their daily lives of toil and extreme poverty. They are satisfied with little. A ball and bat will engage their interest for hours. For other forms of recreation short movies or colored film strips and slides are shown to them, explaining the life of Christ and the saints, the Mass, the Sacraments and other points of doctrine.

First Communion day is a big day for parents and children alike. The children are fitted out in white with borrowed dresses and veils, pants and shirts so that the day may be as beautiful as possible. Because of the lack of Spanish-speaking priests in Texas many of the children are quite old when they make their First Communion. Another reason is that some of the families do not reside in one place long enough for children to be instructed properly. After the Mass a breakfast is usually served for the First Communicants and their parents by some of the parishioners to make the day a bit more memorable for the children.

Every year toward the end of the sugar beet season a fiesta is held for the migrants at the center. A few of the more talented among them stage some of the famous Mexican dances. Others help in preparing refreshments and foods that delight the Mexican taste or provide music so that all may dance and enjoy the recreation. They are a very musical people - loving to sing and dance.

Life is stark and death is real to the Mexican. Because of inadequate dwellings, lack of sufficient food and proper clothing, disease is common among them. Tuberculosis, especially, finds many victims among the migrants. The infant mortality rate is very high. Premature death comes to many because they cannot afford the care of a doctor. At St. Joseph's Parish in Saginaw the diocese conducts a clinic, staffed by the Mission Sisters of the Holy Ghost and served by doctors of the city, where the Mexicans can go for medical aid free of charge. Thousands are served each year.

About the end of July the work in the sugar beets is completed. From then until the harvest in the fall the beets require little care. But at this time the plentiful crop of cherries in the Traverse City area of the state is ready and the Texas Mexicans head north to pick cherries for a few weeks. The braceros remain to work in pickles for a few weeks. With the greater part of their flocks departed, the apostles are no longer needed. Some of the priests remain for a few weeks to work in the parishes where many resident Mexican families live, but the majority leave for other areas to work in the states and Mexico. The seminarians go home for their vacation, bringing to an end another year of Saginaw's Mexican Apostolate - the missions in our own back yard.

"Migrant Worker Program"

Rev. George Kolanda
Archdiocesan Director
Migrant Worker Program
Archdiocese of Milwaukee

The state of Wisconsin is divided into five dioceses. While there are migrants in all five of the dioceses, the Dioceses of LaCrosse and Superior have relatively few. The Diocese of Green Bay has, by far, the greatest number - in the neighborhood of 15,000. The Diocese of Madison welcomes approximately 2,000 and the Diocese of Milwaukee approximately 5,000.

The type of migrant is varied. We find in the state three groups. The first is the true migrant who spends but a few weeks in each area. In Wisconsin we find these in the sugar beet fields scattered throughout the state, in the cherry country of Sturgeon Bay, and in the pickle country of Wautoma County.

The second type of migrant, found principally in the Archdiocese of Milwaukee, prefers to be called a seasonal worker and is employed by the many canning factories that process the produce of our truck farms. These people usually start coming into the state in May. They reach their peak in August, and some do not leave until late October or early November. These people usually have some sort of employment in their home state of Texas for five or six months and they spend the summer months in our canning factories.

The third type of migrant, found principally in the truck or muck farms in the Diocese of Madison and the Archdiocese of Milwaukee, again are more seasonal laborers than true migrants. Like the workers in the canning factories they do not travel from job to job, but spend all of their time in one place. They are employed by farmers who produce the vegetables for which the farms of southern Wisconsin are noted - the cabbage, onions, and the like. The farmer will hire two, three or at the most four families who live on his property and help him in the entire process of raising and harvesting the crops. Usually the same family will return to the same farmer year after year and, therefore, will not come through the Employment Service. This makes it difficult to get an accurate count of the number of Spanish-speaking farm laborers that come into our state. The Diocese of Green Bay has had an organized program for migrants for close to 15 years; the Diocese of Madison for about 6 years and the Archdiocese of Milwaukee for 3 years. Even though there were no diocesan-wide programs, localities where Spanish-speaking people were employed often did their best to take care of the spiritual and social needs of the people.

In September, 1959, when Senator Williams held hearings for the Senate Subcommittee for the investigation of the conditions of migratory laborers, the directors of the Migrant Worker Programs of the Archdiocese of Milwaukee and the Dioceses of Green Bay, Madison, and La Crosse met in Madison to prepare a statement for the Senate Subcommittee hearings. At this time, we discussed the desirability of meeting periodically to discuss the needs of the migrants and to formulate broad policies to be followed throughout the state. In our 1960 meeting, we decided that this group should be called the Wisconsin Bishops' Migrant Commission and that it should speak officially for the Migrant Worker Programs under Catholic auspices in the state of Wisconsin. At that time Monsignor Hastrich, Vicar General of the Diocese of Madison, was elected president of the commission and I was elected as executive secretary. We meet twice a year. Usually at the beginning and end of the migrant season and between meetings, if legislation is pending that is of interest to us, I send letters favoring or disapproving the legislation in the name of the commission. This year we have added something new. We have acquired a publicity man. In the past when each diocese made its own press releases they were often disregarded, or one project of one diocese was equated with the statewide program of the Council of Churches and, publicity wise, we suffered in the comparison. This year all of the publicity will be funneled to the publicity man who will then present a picture of the statewide activities of Catholic organizations for the benefit of the migrants. We hope in this way to bring to the attention of the people of our state the magnitude and the depth of the Migrant Worker Program, which now engages the activities of approximately 25 priests, 100 Religious, and 700 lay people.

"The Impact of the Ex-Migrant on the Urban Community"

Rev. Robert Reicher
Chaplain, Catholic Council on Working Life
Archdiocese of Chicago

In the past twenty years the general farm population has diminished approximately 30% and the number of hired workers has also decreased by 23%. Public Law 78, mechanization, integration and a number of other factors have had a significant change in the composition of the farm labor force. Over the past decade the number of migrants has remained about the same. However, approximately 500,000 imported farm workers are now part of the farm labor market. As a result, an almost equal number of domestic farm workers, along with their families, have left the migrant stream. Although an accurate count is non-existent, a majority of the ex-migrants are Spanish speaking.

This exit from agriculture will continue, and possibly at a more accelerated pace.

The domestic migrant, just like a majority of the farmers, holds two jobs - - one in the harvest season and one in the off season.

By and by agriculture is becoming a less attractive field for labor because of the exclusion of the domestic migrant from the Fair Labor Standards Act, low wages, and limited representation of domestic migrants by unions -- all important factors in restricting the domestic work force. For those interested in the Spanish speaking, especially priests and the laity concerned with the Spanish-speaking apostolate, the continuing trends in agriculture present a serious succession of problems. The ex-migrant now appears as an important, new, and significant element in the Spanish-speaking apostolate of the U.S.

Three questions should be answered about the ex-migrant. They are: (1) What has happened to the ex-migrant after he abandoned the migrant stream? (2) What kind of life is he now leading? and (3) What implications does this type of life have for those dedicated to his protection and service and to those dedicated to his development as a full and adequate member of society?

Three main patterns of development are possible in the future: (1) The continued isolation of atomistic enclaves; (2) The emergence of an integrated ethnic community; (3) The reduction in the isolation of the Mexican-American population, their incorporation in the larger society, and progressive liquidation of ethnic enclaves. With certain reservations, these judgments have been verified by the experience of many ex-migrants in the midwest and possibly in other parts of the U.S. as well.

What is meant by isolated atomistic enclaves? Small clusters of Spanish-speaking ex-migrants can be found living in sub-standard housing, often times the housing they once occupied as migrants, and having abandoned the migrant stream, they now work in factories, and sometimes work in agriculture during the evening or on week-ends. Statistically, in Chicago, the smallest of these groups has three families, and the largest seventeen.

The second group of ex-migrants has wandered into the large city and sought the area traditionally given to the Spanish-speaking people, including Cubans, Mexicans, and Puerto Ricans, to establish their homes.

A third group of ex-migrants have separated themselves completely from the remainder of the Spanish-speaking community as far as area of residence and have moved into older suburban homes or into better housing in rural-suburban areas.

There is some similarity among these three types of ex-migrants, and yet some significant difference as well. There is one category which is often overlooked, the ex-migrant who has abandoned agricultural labor and can in some fashion find a place in life in the Rio Grande Valley.

A background of Spanish culture reflects a significant influence in the ex-migrant, with great emphasis on family ties, paternal dominance, etc. Another significant element in the ex-migrant's background is his quasi-rural background. His values, his attitudes, ideas, beliefs are or were dominated by the family which enveloped him. If these two elements in the ex-migrant's background are significant, then the Spanish cultural heritage does not seem to fit in with the larger Anglo cultural background, and the rural heritage has been supplanted by the struggle for survival in the industrial complex of a metropolitan area.

The migrant and the ex-migrant have been on the move for three generations, starting in 1910-1930 (the revolutionary time in Mexico).

In areas in which the Spanish-speaking people tend to separate themselves, at least in place of residence from the other Spanish-speaking people, there is the isolation from the community. If the urbanization of the ex-migrant is a trend, and a well-established trend at that, it seems that we of the Spanish-speaking work have to make a decision. Do we continue to expend all of our efforts on the alleviation of the conditions of the migrant workers without consideration of the urbanization that is rapidly taking place among the migrant workers?

Programs to assist the ex-migrant should include language, employment skills and other education necessary for urban life. The supposed joys of rural life have never been the lot of the migrant worker and the making of religion significant in the lives of the migrants has not been completely successful. Someone has to come to grips with the obvious trend toward urbanization and evolve programs which will meet this challenge. The May, 1962, issue of the Social Order lists the aims of the National Catholic Rural Life Conference; perhaps the NCRLC could embark upon a program which recognizes the trend toward urbanization and could participate in easing the migrants' passage from the land to the city.

We should plan now to allow the ex-migrant, migrants and their children to make an effective personal and social contribution to our society by allowing for some new frontiers in our thinking. This might be too much a novel or even a radical idea but in view of agriculture and American society in general undergoing rapid economic and social changes, something must and should be done.

Perhaps we don't really solve our social problems, rather we just outgrow them. If someone has the vision and time to establish urban culture and urban skill centers, social problems could not develop.

Urban areas, governmental and volunteer organizations, as well as others, should prepare ways and means to meet the ex-migrant. The means should prepare the newcomer for the city so that he can participate fully, and should meet the problem of the agricultural ex-migrant. Perhaps the Church could take on the role of making the ex-migrant more knowledgeable about his new environment and life. If the Church does not now participate in the climb up the social escalator with the ex-migrant, she can never hope to have any influence in their lives.

In addition to the catechists, there exists a need for the community organizer. In addition to charitable institutions, we should have home-buying, credit unions, labor union organizations, and instruction. If the Church is ever to be made meaningful to ex-migrants, she must do more than the isolated contact made at the time of sacramental administration. The Church fails to supply the need for community.

The ex-migrant displays a low level of participation in union organizations, company-sponsored recreation programs, and also is below average insofar as income is concerned.

Changes are occuring, however, and we hope that the ex-migrant will not remain in a state of cultural marginality. A marginal man is a cultural hybrid, a man living and sharing intimately in the cultural life and traditions of two distinct peoples; never quite willing to break, even if permitted to do so, with his past and his traditions; and not quite accepted, because of racial prejudice in the society in which he now seeks to find a place.

CHAPTER XI

LEGISLATION

"Pending State and Federal Legislation"

Rev. James Vizzard
Director, Washington Office, NCRLC

The first thing I want to say is that I have been immensely impressed, edified and encouraged by the reports of the many programs under way and also the numerous programs that have been successful. This is a manifestation of Christian charity and gives honor to the Church and to those of you who are engaged in this apostolate. Important as this activity is I think all of us agree that it is not the only level at which we should operate. We are bound to exercise charity to satisfy the physical and spiritual needs of these people. We need to realize that to get to the roots of these problems is also important. Many of these problems cannot be solved without some legislative assistance on the local, state or national levels.

As you know, it is at the national level that I operate in Washington. On many occasions I have appeared before congressional committees to give testimony on legislation involving migratory labor and, therefore, very large numbers of Spanish-speaking people. I have spoken not only in the name of the National Catholic Rural Life Conference but also in the name of the Bishops' Committee for Migrant Workers and the Bishops' Committee for the Spanish Speaking. There are important ways in which legislation can get at some of the roots of the problems we are dealing with every day - the problems of inadequate wages and housing, dangerous transportation, discrimination, difficulties in hiring, etc. Legislation can and should be adopted to correct some of these evils. Many of you are aware of the legislative battle last year which centered around the Bracero Program, Public Law 78. We did not win an awful lot but because of the concerted and energetic efforts of many of you here today, and hundreds of other dedicated people, we made a sufficient impression on the legislative and administrative branches so that a lot of activity is going on this year that is helping to improve the living and working conditions of migratory labor.

I would like to make these comments regarding current legislation on a national level. Last year five bills sponsored by Senator Williams of New Jersey and co-sponsored by a number of other Senators, both Democratic and Republican, passed the Senate. Here is a brief explanation of these bills:

S.1123: CHILD LABOR . This bill narrows the exemption of agricultural child labor now contained in the Fair Labor Standards Act. A child would be permitted to work in agriculture outside of regular school hours:

(1) if he is employed by his parents on the home farm, or
(2) if he is 14 years of age or over, or
(3) if he is between 12 and 14 years of age and works within 25 miles of his permanent home with the written consent of his parents.

The Secretary of Labor would be authorized to issue regulations barring particularly hazardous employment for children up to the age of 18.

S.1124: EDUCATION. This bill would establish a four-part, five-year program of federal assistance to state and local communities seriously affected by the seasonal impact of migratory families. The federal government would provide 100 percent of the children's educational assistance each year for the first two years of the program; thereafter, the assistance would be shared by the federal government and the states on a 50-50 matching basis.

S.1126: REGISTRATION OF INTERSTATE FARM LABOR CONTRACTORS. This bill establishes a system of federal registration for farm labor contractors, or crew leaders, as they are frequently called. Any person who for a fee recruits ten or more migrant workers (exclusive of immediate family members) for interstate agricultural employment is required to register with the Secretary of Labor. Certificates of registration will be issued to any person who submits (1) satisfactory information concerning his conduct and method of operation as a farm labor contractor; and (2) satisfactory proof of the existence of a public liability insurance policy on vehicles used in his business and covering personal and property damage.

S.1130: HEALTH SERVICES. This bill authorizes up to $3 million annually in federal grants to stimulate and support local health programs in areas seriously affected by the seasonal impact of migratory farm workers. The grants would be made by the Surgeon General of the U.S. Public Health Service to public or nonprofit agencies, institutions and organizations (1) establishing and operating family health service clinics for domestic agricultural migratory workers and their families, including training persons to provide services in the establishing and operation of such clinics; and (2) special projects to improve health services for the health conditions of domestic agricultural migratory farm workers and their families.

S.1132: NATIONAL ADVISORY COUNCIL ON MIGRATORY LABOR. This bill establishes a "National Advisory Council on Migratory Labor," to be composed of fifteen members appointed by the President for the life of the Council, a period of five years, without regard to political affiliations. The Council members would be appointed as follows: four to represent the farmer; four to represent the migratory workers; two who have a demonstrated interest in and knowledge of the problems relating to migratory agricultural labor; two with experience in activities aimed at determining and solving the health, education, and welfare problems of the migratory worker and his family; and three with experience as state officials who are knowledgeable of migratory worker problems.

Opponents of the Senate-passed bills for migratory farm labor are mounting an offensive against these bills in the House. S.1123 (child labor) is a special target. This bill was favorably reported out of the full House Education and Labor Committee a few weeks ago, and hundreds of letters opposing it have been received by Congressmen.

S.1126 (CREW LEADER REGISTRATION) has also been reported favorably by the full Committee, which has yet to act on S.1124 (migrant education) and S.1132 (National Advisory Council). S.1130 (Health) is still in the House Committee on Foreign and Interstate Commerce.

It is imperative that letters urging passage of all these bills go:

(1) to your own Congressmen

(2) to Rep. Adam Clayton Powell, Chairman, House Committee on Education and Labor

(3) to Rep. Herbert Zelenko, Chairman, Select Subcommittee on Labor.

The latter two should be urged to get S.1124 and S.1132 out of Committee and to make sure that all the bills are pushed actively in the House.

These bills all passed the Senate unanimously. They are not controversial and would not cost the Government a great deal of money. They will not be passed unless all proponents make their views known NOW. Write yourself and get friends to write also.

Five other Williams bills are still before the Senate. They include a stabilization bill, a minimum wage bill, a bill to include migratory farm workers in the National Labor Relations Act for protection of their rights to collective bargaining, a housing bill for migratory workers and a bill for child care centers. Of these five bills apparently only one of them has a reasonable chance to be reported favorably out of the Senate Labor Committee. That is the stabilization bill which we refer to as S.1129. Roughly this bill would provide the same kind of services in recruiting, transportation and job assurances for domestic workers as are now provided for braceros under the Bracero Program. It would authorize the Secretary of Labor to recruit workers in labor surplus areas and to transport them to the areas of purported labor shortages. It would also authorize the Secretary of Labor to provide medical care, food and housing during the period of transfer from the labor surplus area to the labor shortage area. It would also require that the prevailing wage be paid, that there would be a guaranteed period of employment and housing and sanitary facilities would conform to the minimum standards set down by the Secretary of Labor. This bill would have a significant effect on the domestic migrant scene.

I think we have a good chance this year of getting a couple of bills through. It is very likely that the ones having to do with education and health might be passed this year but these bills do not get at the root of things.

The bill setting up the National Advisory Council on Migratory Labor is under considerable amount of fire from growers and employers because they do not want anyone constituted by government looking over their shoulders, observing operations of current laws and drawing up proposals and plans for either legislative or administrative action. This bill will need a lot of support from the citizens before it is passed.

I think the bill regarding the registration of farm labor contractors will be passed as there is no real powerful organizational opposition to that. The labor contractors concerned are not well organized enough to bring pressure against its passage.

It is my judgment that all of these bills should be given an active support. I believe that the stabilization bill, S.1129, would have truly beneficial effects for migratory workers. It is substantial. It will take a great deal of pressure from the citizens to get this bill passed by the Senate to allow consideration by the House. Of all the effective work that we can do, I feel that nothing is easier or more effective than writing letters to legislators and visiting them when they are back home or in their offices. Well thought-out letters, individually written, not mass produced, are taken very seriously in Washington. They are courteously received and answered. I am convinced that a couple of thousand of these letters from concerned citizens would make the difference of success or failure of legislation like this.

Regarding other legislative and administrative developments of the past year or so, it is not very well known that the Omnibus Housing Bill, passed last year and which is now law, makes provision for direct low-interest government loans to both farm workers and farm owners (employers) who have workers' housing. It is believed that the provisions regarding migrant housing are not broad enough and Senator Williams is studying amendments that might be desirable or necessary. At least the basic legislation is there and it might be worthwhile looking into for opportunities in your own areas.

Also, the Area Development Act of last year, of which the Rural Area Development Program is a part, offers significant opportunities for assistance to our Spanish-speaking people and the migrant group in general. I would like just to mention that there are serious problems of development already in both of these programs – problems of local leadership and also discrimination. Perhaps some of you have heard about the very promising training program which was developed for the state of Mississippi to train 1,200 tractor drivers. There is a serious shortage of qualified tractor drivers in Mississippi and the program was developed to take these men (mostly Negroes, I suppose) who are largely from the migrant stream, and give them adequate training in tractor driving. The program was well developed and had a promising start when it was cancelled because of local opposition. The Farm Bureau began to fear that this might lead to minimum wages or union organization and they were strong enough to exercise the required amount of pressure to cancel it. In various ways, direct and indirect, racial discrimination is affecting the progress of both the Area Redevelopment Program and the Rural Area Development Program.

Finally, I would like to mention the fight that we made last year regarding Public Law 78. Although we did not win very much in the way of improving the legislation, we made such a record that the Administration has been greatly strengthened in fulfilling the requirements of the law, particularly those pertaining to the prevailing wage. As you know, in the past it has been common practice for the Labor Department simply to find out from the employer groups what was the wage they were willing to pay and that became the prevailing wage. Now the Labor Department has had a series of hearings around the country. At the end of these hearings the Labor Department laid down certain minimums below which the prevailing wage would not be allowed to be set. The following is a list of the wage rates:

65¢ an hour - Tennessee

70¢ " " - Texas
70¢ " " - Arkansas

75¢ " " - New Mexico
75¢ " " - Georgia

80¢ " " - Kentucky

95¢ " " - Arizona

$1 " " - California, Nevada, Oregon, Washington, Illinois, Indiana, Michigan, Minnesota, Wisconsin, Colorado, Iowa, Kansas, Montana, Nebraska, North Dakota, South Dakota, Utah, and Wyoming.

I received an analysis of the wage trends of 1961, broken down by county, crop by crop, in every part of the United States where the migratory laborers worked and it is simply incredible. In Arkansas, for example, the prevailing wage in cotton chopping in one county was 30¢ an hour. Last year there were 2,525 people employed in this county at 30¢ an hour. In several other counties the rate was 35¢, in others, 40¢ and the highest was 50¢ an hour. To raise the minimum below which the Labor Department will not accept the finding of a prevailing wage, to raise it to 60¢ an hour, even though this is grossly inadequate, represents a major advance. The same comparably can be said for Texas, New Mexico and several other states. It is strange that in several states (California being the most noteworthy) the minimum was a good deal below the actual prevailing wage.

The President's Committee for Migratory Labor met with a great deal of opposition during the past eight years until 1961. Mr. James P. Mitchell had very honorable and energetic ideas on how to rectify some of the injustices but he found the Secretary of Agriculture opposed to every step he wanted to take. Now the Department of Agriculture is offering no opposition. Although it cannot come out publicly and endorse every step the Labor Department has taken, it offers no opposition and has offered a great deal of encouragement. The Labor Department has the entire backing of the Administration. But the President's Committee on Migratory Labor and the Labor Department have the highest and most urgent approval of the President. You probably saw the statement that President Kennedy released at the time he signed the extension of Public Law 78. There is a little story behind that. The Labor Department told us the President's intention was simply to sign the bill and say nothing. A number of us sent urgent, lengthy and detailed telegrams to the President and the Attorney General urging them that if the President had to sign the bill, at least to have a statement accompanying it; the President's statement included the following:

> "The adverse effect of the Mexican farm labor program, as it has operated in recent years, on the wage and employment conditions of Mexican workers is clear and cumulative in its impact. We cannot afford to disregard it. We do not condone it. Therefore I sign this bill with the assurance that the Secretary of Labor will, by every means at his disposal, use the authority vested in him under the law to prescribe the standards and to make the determinations essential for the protection of the wages and working conditions of domestic agricultural workers."

If I may sum up briefly what I believe to be the situation on the national level over the recent years, we have made small but valuable advances. Every advance has been the result of the cooperative effort of people like yourselves. I sometimes feel a little frustrated in Washington because there are not more of you. The opposition seems to be so strong, so well financed, so skilled in the methods of lobbying, that our weak efforts back in Washington urgently need the support of thousands of people around the country. Every Catholic organization, every citizens' organization should have an important part in their program to do the things that any honorable and concerned citizen can and should do to correct the injustices, to make their voices heard effectively, particularly in the legislative halls of Congress. Others will tell you how to make that effective on other levels but I would like to feel that while I stand up there in Washington with my arms out-stretched, thousands of you are helping me to keep my arms up there until my prayers are answered.

"Legislation Affecting Migrants"

Mr. Willis Jensen
Legislative Chairman
Opportunity Council
Arlington Heights, Ill.

Other speakers at this meeting have indicated various ways in which legislation can be used to improve the situation of the migrant farm laborer. They have also pointed out some ways in which the pressure of our opinion and that of our neighbors can be collected behind necessary and desirable legislation as well as interposed between the filing and enactment of bad legislation. My concern today is not with the more difficult task of separating or identifying good and bad legislation, but with the generation of effective community action necessary after the winnowing has been done. My further concern is not with "public opinion," whatever that is, but with what can and must be done in the most important area, the community.

It might be of some value to explain the predepositions and prejudices from which I view this subject. Over the past years, I have been concerned with legislation affecting migrant farm laborers as a member of the Opportunity Council. The council was formed in 1958 as a result of a series of articles on the migrant farm laborer that appeared during Brotherhood Week in the 10 or more weekly newspapers published by Paddock Publications in the northeast suburban area of Cook County, Illinois. The Opportunity Council now includes among its members Catholic priests and Protestant ministers, members of civic and social organizations, village trustees, and individuals of all hues of opinion from diverse areas of the economy. Thus, you should be warned that what I have to say reflects the actions of those rather conservative inhabitants of the bedroom towns over whose welfare America professes so much concern.

What then has this rather unlikely group done that might be guides for you in establishing a strong base of support for state and federal legislation in your home community? Our experience has convinced us that there are two basic ingredients. There must be broad support - - support of all of the community, not a part thereof - and there must be intelligent support - support that is rational and understanding and not emotional and superficial.

To say that there must be broad or community support is to say that we must work in the community with others of the community. This is dictated by two primary factors. The problems to be approached through legislation are those of the entire community, and their solution must be sought for and implemented by the entire community in order to be lasting and effective. Unless the community as a whole is willing to acknowledge the existence of the problem and desires a solution to the problem, it will not be solved. Secondly, there are not enough Catholics that are either interested in or well enough informed about any given problem in any given area to be able to resolve it.

To say that there must be intelligent support is really to say two things. First, there must be available in the community at least a few that possess a knowledge of the problem beyond that which can be reasonably expected of all. These few must have available to them ready access to accurate and timely information concerning pending legislation. This should be one of the services of the Bishops' Committee for Migrant Workers. Secondly, intelligent support requires at least an appreciation of the existence of the problem by the whole of the community. Preferably, it requires educating the community to the realization that the problem is theirs and that their indifference perpetuates it.

What does this mean in terms of what should be done? It means that, in most instances, the organization or focal point about which the community is gathered should not be a specifically Catholic group in the sense of direct or formal affiliation with the bishop. This is not to say that in inception or inspiration it cannot be largely Catholic. Because of groups like this, we would expect to see informed Catholics expressing their concern in tangible form. However, even though someone or some one group must provide the seed from which the viable organization develops, the hope of eventual full community participation is best fostered by bringing a sufficiently representative group together before any steps are taken toward formal organization.

The steps taken to increase the growth of the infant organization merge our joint goals of providing broad and intelligent participation. As an example, the council seeks opportunities to speak to virtually any group of any size on the problem or migrant laborers. By this means, we are able to develop interest in our organization and to acquaint the community with the problem. However, even the most proficient speaker frequently cannot dispel the feeling that the problems of the farm worker are quite remote from the concern of those removed from the farm. All too often, effective action waits on a sense of urgency.

The council has used one approach that has been particularly successful in overcoming the usual community feeling that the problem is neither close nor compelling. It has carried on a rather extensive program of supplying food and clothing. Whenever possible, the council has placed the needs of a particular family in the hands of a PTA, a Boy or Girl Scout troop, or a church organization, and then arranged for the continued direct personal contact between the family and the group. A visit to the camp of one of our migrant families speaks in words of eloquence.

The press is one of the most valuable allies that you will have in providing intelligent community support for legislation. Newspapers, for instance, reach the community and can indicate the presence of the problem, can draw attention to the need for legislation, and can either develop the nucleus of individuals necessary to form the initial group or add to the membership of an existing group. The importance of a community-wide group again becomes apparent from considering that the press generally will not urge on its readers unqualified support of an endeavor that appears to advance the cause of only one part of the community.

The support of the press is not without its hazards, however. It is an all together too common tendency of both newspapers and groups of the type in which we are concerned to attack a social problem by laying the blame at the door of an all too easily identififed scapegoat -- the farmer or the grower. This frustrates both of our goals - - it is not intelligent in the sense that it often is not correct and it certainly does not encourage the necessary participation of the grower and farmer with the remainder of his community.

These seemingly unrelated comments are directly concerned with state and federal legislation. Your elected representatives, faced with the growing tendency to propose legislation solutions for all of our problems, must seek assistance. They will seek this assistance from those that have shown a continuing interest in and an understanding of the problem. They represent the entire community and will seek the assistance of those groups that also represent the entire community. Only when you can approach your representative as truly informed and on behalf of the community can you expect your suggestions to be considered.

"Welfare Legislation for Migrants"

Rev. Douglas Still
Executive Secretary
Department of Social Welfare
Church Federation of Greater Chicago
Chicago, Ill.

Professor Varden Fuller said that migratory labor represents not so much an occupational category as a backlog of unsolved social problems. Professor Fuller insists that we must distinguish between cause and effect. Do people become migrants because they come from poverty or do people become poverty-stricken because they are migrants? Any proposed solution which we have to the problem of agricultural migrant workers has to tackle this question of poverty and the nature of our proposals.

To do this effectively depends upon which side of the problem we stress. If we believe that the sources of poverty are in the structure of farm employment, we will emphasize remedial measures such as minimum wage, collective bargaining, diversification of crops, stabilization of employment, and other means to increase the incomes earned by farm workers. But if we believe that the causes of poverty among migrants stem rather from personal handicaps and from the distribution of cultural deprivation, we will emphasize such matters as occupational training, English language instruction, rehabilitation, correction of mental and physical ill-health, and the avoidance of discrimination in non-agricultural employment.

I am sure any of us who know anything about the problems of migrant workers would feel that to be effective we have to attack both of these facets of the problems migrants face simultaneously. However, we can never forget the cause and effect relationship here and we need to be careful - - if we treat the effect of migrancy, we must not fail to look at the long-term causes of migrancy. We must not be content in only treating the effects. Our various state legislatures are entirely capable of attacking both facets of this problem and in providing some solutions for them. In 1961 a total of 105 proposals were introduced in 23 state legislatures. Of these proposals 23 bills and resolutions were passed by 10 states, 69 were defeated, one was vetoed, and 12 received no action or were pending at the end of the year.

The states, through legislation, can deal effectively with many of the problems which migrants face. Measures dealing effectively with the structure of the farm labor market are the most difficult to secure and possibly the most effective in curing the ills. The states, in general, need to be urged to pass legislation extending to migrants a minimum wage protection, workmen's compensation laws (many of our states now have these), and unemployment compensation (a few of our states have this law).

In California the state legislature has proposed legislation before on most of these recommendations but it has been practically impossible to get serious attention to these problems because there just isn't enough public support behind the extension of this legislation to farm workers. Nonetheless, our state legislatures could deal with this legislation. The states, through the Department of Labor, need to be exhorted to protect domestic workers from the competition of foreign labor by effectively urging the governor and his staff to back up the Secretary of Labor in a refusal to certify a need for foreign labor.

In Illinois the Secretary of Labor has adopted a policy, backed up by the governor and his staff, that foreign labor is not needed in Illinois and as a result of such a policy he has refused to certify such a need. This has had the effect of keeping braceros out of the state. In general, only a few people could be counted upon to stick with the governor and the Secretary of Labor in such rulings. Concern of the citizenry needs to be expressed through the channels of legislative and commission hearings of our state government.

In California last year the Industrial Welfare Commission set a minimum wage for women and children in agriculture after holding about two years of hearings and after having changed the opinion of one woman on the board that made the difference between a positive vote and a negative vote. It took the concern and effort of thousands of people across the state and their attendance at these hearings to get that wage order promulgated. I think often it is in keeping in touch with current affairs of our state government and its legislative hearings that we can make our impact most effectively on state legislation and the rulings which implement state legislation.

Many of our states have housing codes and laws governing housing for migrants that are not implemented because the legislators pass the law and do not pass the appropriation to implement the legislation. It takes the citizens' concern and knowledge to inform our state legislators that we want money appropriated to implement this legislation so that these protections will be made available to these agricultural workers. The state legislators can do a great deal in the implementation of child labor laws, hearings on wages, etc.

The Bureau of Employment Security has held hearings in recent months in many states regarding wages being paid braceros and our support at these hearings has had the effect of improving the wages of the braceros and, therefore, will have a tremendous effect on the wages and income of domestic workers.

Labor contractor legislation and regulations ought to be passed by our state legislatures and some legislatures have already passed such legislation, but this legislation has to be backed up with appropriations and staff. Many measures which are intended to help overcome and ameliorate the disabilities and cultural deprivations of many farm workers are being considered by state legislation. These are terribly important if we are to help the migrants effectively help themselves. These areas of legislation should deal with the effect of migrancy in general: legislation establishing minimum standards of housing, and the money for them; the inspection of housing; attention to our local health departments and local housing authorities to see that they are on the job and kept on the job.

The state legislatures need to pass a new legislation designed to aid the education of migrant children. Many of our State Departments of Education are concerned and would like to appoint a special staff and provide educational opportunities for summer school education for migrant children. They are prepared to do this job. They need the citizens' support through legislation to make this possible. We need, through our states, to deal effectively with residence requirements which are imposed by some County Boards of Education which keep migrant children out of school. We can, through our state legislatures, provide opportunities for adult education through special grants to County Boards of Education.

In health problems and health standards our state legislatures are in a position to back up the requests of the State Departments of Health and through the State Departments of Health they provide consultative service to our County Departments of Health, getting them involved in the decentralization of county hospital services out into the areas where migrants are. Our County Health Departments need to be educated to focus their attention on the health needs of migrants and this takes staffs and budgets. Some of our states now, like in Illinois, are looking at the question of voluntary health insurance for migrants. In California associated farmers two years ago arranged a voluntary health program for a number of the associated farmers and we are getting a lot of experience in this area. On the East Coast a large insurance company is looking at the proposition of health insurance for migrant workers and there is a big field here that needs exploring and will be explored with citizen concern and support. The whole question of sanitation in the fields needs to be looked into. Men, women and children in the fields usually do not have adequate sanitation facilities. California moved to see to it that growers have mobile toilets in the field but a great deal more needs to be done along this line. Many women would be able to work in the fields if there was dignity for them in terms of sanitation. If people were not subjected to inhumane conditions in field work, many more men would be attracted to field labor than now are and the provision of field toilet facilities and sanitary conditions in the fields would be a big factor in improving the welfare of farm workers.

Transportation laws need to be passed and enforced through our state legislatures. Residency requirements for welfare relief need to be looked into very seriously and this will never happen without widespread citizen support; certainly no place should we look closer for support than from our churches and from Christians in general. Effective state migrant committees need to be promoted and these migrant committees are able to coordinate the work of effective departments of state government and to keep a focus of these departments on migrant problems and the opportunities to ameliorate these problems across the state. Those states that do not have state committees ought to be urged to get them. Many states have such committees that are ineffective because they are not supported and are not prodded to be effective. Where this is the case I think it is wise to have a State Citizens' Committee for Migratory Labor to keep after the state official committee and keep it on the job.

Probably none of these things are of great moment unless our continuous focus be on ways and means to help the migrants help themselves. Somehow or other we have to provide the conditions whereby farm laborers assume the prerogative and get busy at the job of being effective at making demands which will be heard and responded to in terms of housing, health, wages and all other conditions.

"The Work of the U. S. Senate Subcommittee on Migratory Labor"

Mr. Frederick Blackwell
U. S. Senate
Subcommittee on Migratory Labor
Washington, D.C.

We may be through with the past, but the past is not through with us. The continued existence of want and misery among our migrant families indicates that we have not completely solved the centuries-old problem of poverty.

Unlike our fast moving, fun loving citizens, our migrant citizens are a lonely and isolated group of people. Moving imperceptively among us, they share little of the wealth and security that many of us have known, enjoyed, and taken for granted. From state to state they wander, plagued by social and economic conditions which foster a life of degradation. Deserving of social benefits and legal protections, they receive but a few. Many will die having seen no more of 20th century America than did the Joad family in Grapes of Wrath.

The past of the migrants has been arduous, indiscriminantly scarring men, women, and children alike. The future of the migrant family is obscured and uncertain. And among the dreams of their youth, none nurtured the hope of becoming what they are today - - third-class citizens in a democracy dedicated to a classless society.

The anxious job-searching journey of the migrant family makes it difficult for us to understand their way of life. Many Americans, perhaps complacent because they have solved their own material problems, are not aware that the migrant even exists. Perhaps this lack of awareness can be attributed to the fact that migrant camps are isolated from local communities.

The world of migratory labor is seldom picturesque; it reflects the atavistic world of the 19th century - - not the smooth-mannered business world of the 20th. Wandering in search of work; loaded in unsafe trucks for transportation; worked long and worked hard for low wages; crowded into ramshackle, unsanitary housing; children left without care and denied even the rudiments of a proper education . . . these are the facts. Why these facts persist involves an understanding of agricultural economics, the peculiar political relationships between the farmer and the government, the political impotence of the migrants, and general public apathy.

But these factors merely provide a backdrop to the problem. What is distinctive, and must be understood, is that the migratory labor problem has many facets and touches many sectors of society. To adequately meet this complex problem, with its economic, political, and moral interlacings, the framework of corrective action must reflect the cooperative effort of all levels of government; the effort of institutions, both religious and secular; and both the migrants and farmers.

But nothing can be accomplished with inert ideals. We must carry out the arduous task of transforming abstract pronouncements into flesh and blood programs which will bring comfort and economic benefits to our migrant farm families.

The very existence of this conference demonstrates that you are not only men and women of ideals - - you are also men and women of action.

As individuals and as a nation we must solve this problem. If not, this planet will continue to play host to a paradox - - a nation professing equality and opportunity to all, yet denying even the most basic protections to its migrant citizens. This paradox, aside from its utter conflict with our democratic ideals, our humanitarian instincts, and our religious precepts, will hobble us in our struggle for the respect and emulation of free men throughout the world.

Of the many critical aspects of the migratory labor problem, none is more persistent and more pressing than the unmet educational needs of the migrant children. It is tempting to say that the educational problem of migrant children is the top priority problem. The fact is, however,-- and I am sure you are all aware of it - - that it is difficult to isolate one problem and call it "the problem." The needs of the migrants are many and interrelated; and as one deficiency feeds upon another, their daily misery is compounded. Nevertheless, we cannot permit the educational needs of our migrant children to continue unmet.

Each year some 150,000 migrant children accompany their parents in their search for work, which, when found, seldom lasts more than four months. This constant interstate movement causes the migrant child to be enrolled in several schools in a single year. Jostling between schools and school systems makes it difficult, if not impossible, for the child to obtain the continuity of education critical to the learning process.

The vast majority of migrant children, however, are unable to attend schools when their parents are on the move. Consequently, they attend school only while they are at their home base - - normally a short period, seldom exceeding six months.

Sporadic schooling is not the only factor that blunts the educational process for migrant children. The seasonal influx of migrant children may double or triple the school enrollment in rural school districts. This situation is aggravated by the fact that these districts, already facing serious financial problems, are often over-crowded and understaffed.

Restricted in his educational opportunities, the migrant falls further and further behind in his schooling until he finally drops out - - usually having attained no more than a fourth-grade education.

The severity of the migrant child's educational retardment has been demonstrated by studies made in many states: In Wisconsin, a 1960 survey of 208 migrant children showed that over 93 percent were retarded. A Texas study showed that 210 out of 214 migrant children had not completed the eighth grade.

The term "retarded" has nothing to do with the educational potential of migrant children. These children are "retarded" in terms of their achievement only. William Batt, formerly chairman of the Pennsylvania Governor's Committee on Migratory Labor, expressed this fact very well. He said:

> ". . . it is our definite experience that these children are retarded only in an educational sense. I have known many of these youngsters and talked with their teachers. They are as sharp as a tack, and drink up all the education we can give them, like a sponge drinks up water."

To deny bright and alert children the opportunity to acquire an education is in direct conflict with the other efforts, both local and national, to keep children in school.

One of the many factors which militate against providing our migrant children with a proper education is the existing child labor laws. In discussing child labor, there is no better departure point than the memorable dissenting opinion of Mr. Justice Holmes in the first famous child labor case of 1918, Hammer V. Dagenhart, 247 U.S. 251 (1918). With customary legal craftsmanship and insight, Justice Holmes argued that Congress could prohibit the interstate shipment of cotton produced in a mill employing children under age 14. It was in this dissenting opinion that Justice Holmes used the phrase, "the product of ruined lives" to describe a product of oppressive child labor. Unfortunately, it was not until 1941 - - 23 years later - - that the Supreme Court overruled its former position and adopted Holmes' argument. In U. S. V. Darby, 312 U.S. 100 (1941), the high court ruled that Congress could close the channels of interstate commerce to goods produced by underage children. The papers and the nation generally were elated. Amidst such approval, one lawyer was said to have heard a chuckle from the sky which sounded a bit like Justice Holmes. The Darby case established the constitutionality of the Fair Labor Standards Act, which brought underage children out of the industrial sweat shops.

As applied to agriculture, the coverage of the Fair Labor Standards Act was incomplete. It did not set a minimum age for employment in agriculture when school is not in session. Thus after school, and on weekends, holidays, or during the summer, children may be legally hired at any age and worked under any conditions. Thousands of children are employed in agriculture when school is not in session. Thus a substantial portion of the agricultural products in interstate commerce, is "the product of a ruined life." To keep an accurate count of the number of such products on our tables daily would certainly limit our appetites.

Although the inadequate child labor law has a harmful impact upon the educational growth and development of migrant children, we must not overlook the physical danger to these children. Today's highly mechanized farming operations are as lethal as they are large. Only mining and construction are more dangerous. These occupational hazards are vastly increased when youngsters, who have not reached maturity of strength or judgment, are called upon to operate or work near dangerous machinery. It is fearful irony indeed to deny children working in one of our most hazardous occupations the same legal protections we take pride in providing for children working in less dangerous occupations.

When Mr. Justice Holmes referred to "the product of ruined lives," he was primarily referring to goods moving in interstate commerce which were produced by oppressive child labor. There is, however, another concept in this phrase. Using Holmes' terminology, we might ask: "What are the social products of 'ruined lives'?"

An obvious social product of child labor is that it prevents our migrant children from obtaining a proper education. As long as children may be legally employed when school is not in session, so-called "crop vacations" are encouraged. Schools shut their doors and children move out of the classroom and into the fields to harvest the crops. Arriving at harvest time, the migrant child finds the schools closed. When the harvest is finished, the school may reopen and the local child may be able to make up the lost time. But the migrant child, because he must push with his family, has no opportunity to recover the educational experience he lost.

After-school harvesting is also encouraged by the gap in the child labor law which permits children to work when school is not in session. This work makes it difficult, if not impossible, for youths to obtain the full benefits of an education. Returning tired to cramped, unlighted housing, after spending a hot afternoon in the fields, the migrant child is seldom able to study.

A recent field trip of the subcommittee revealed that the prevalence of after-school harvesting had prompted local school officials to abandon assigning homework. This drastically limits the educational growth of migrant children who may already be handicapped by language barriers.

Fostered by the gap in the child labor laws, after-school harvesting and crop vacations tend to stifle the educational development of our migrant children. In short, the education of migrant children, unlike the fields in which they toil, is seldom tended to.

To permit such a result is to waste what President Kennedy has called our Nation's "fundamental resource." Every day our leaders in government and education implore us to increase the quality of our youths' education and to encourage our youth to attain scholastic excellence or to develop their vocational skills. Our leaders realize that uneducated and unskilled our citizens seldom become productive segments of our society.

In our complex and ever-expanding economic system, there is an increasing demand for young men who possess an education and technical skills. And as this nation generally, and farming operations in particular, become more highly mechanized, the need for skilled workers becomes more critical.

Mechanized farming operations are radically changing the work skills needed by farm workers. Even the badly needed retraining programs designed to develop or improve the skills of the migrant cannot succeed unless the trainee has already acquired the rudiments of an education.

Moreover, mechanized farm operations may eventually force a substantial number of today's youth out of the farm labor market and into the industrial labor market. But unskilled and uneducated, they cannot possibly meet industry's present and growing need for highly skilled workers. Consequently, many of these youths will be forced upon our already overburdened welfare facilities. Worse yet, some of them may be destined to roam the streets and fall victim to the forces which promote crime and delinquency. Either alternative - - a life of disuse or a life of crime - - is an equally intolerable and pathetic waste.

In considering how the effects of child labor reflect upon our national scene, we must never forget the individual himself. Children constantly made to feel worthless because they lack skills often regress to a state of bewilderment or belligerence. Even more tragically, some youths may enter a state of apathy. Youths who reach this latter state may never know the feeling of human dignity that every person needs - - the human dignity that every person deserves.

Attention in the legislative arena has been focused on the educational needs of our migrant youth for some time. In numerous subcommittee hearings and field trips it has become obvious that effective child labor laws in agriculture are imperative.

The child labor bill, S1123, amends the Fair Labor Standards Act so that children below age 14 cannot be employed on farms even though school is not in session. Particularly hazardous employment, as determined by the Secretary of Labor, would be completely prohibited to all youths up to age 16. The bill would not, however, interfere with youths 12 and 13 working for their parents on a home farm or on a farm close to their home, provided they have obtained their parents' written consent.

In the last session of Congress, the Senate passed S.1123. Now the bill was favorably reported out of the House Committee on Education and Labor. It is hoped that it will be brought to the Floor and passed by the House. House passage of this child labor bill is critically needed if the existing impositions upon our youth are to be alleviated and if the future impositions upon our nation are to be prevented.

Another legislative measure designed to alleviate the educational problems of migrant children is the Senate-passed education bill, S.1124. It provides a five-year program containing three types of financial assistance. The first part of the bill would help local school districts defray the cost of educating migrant children during the regular school session. The amounts available would be determined by considering the number of migrant children in the state, the number of days they each will be there, and the average cost in the state for educating a child per day.

The second part of the bill will provide a federal grant of $300,000 annually for the operation of summer schools for children of migratory farm workers. For instance, Marquette University could set up a summer school program for migrant children. The value of such remedial summer programs has been demonstrated by projects in a number of states, including Pennsylvania, Ohio, New Jersey, New York, and Michigan.

The third part of the educational program provides planning grants of $150,000 annually for five years. These grants will be allotted among the states on the basis of their relative populations. These grants could be used to survey the needs for summer school sessions for migrants, to develop plans for such sessions, and to carry out these programs.

In this connection, I would like to mention that Senator Williams, Chairman of the Subcommittee on Migratory Labor, has been working on plans for a privately sponsored summer school program for migrant children.

The summer school program would utilize the services of qualified college students who would work under the guidance of trained professionals. The assistance of these students would be voluntary, and could be characterized as a kind of "domestic peace corps." As we know, the Peace Corps operates beyond our borders. But when we have problems within our own borders equally as pressing, the volunteer service of our young people is just as essential.

The procedures for recruiting, selecting, and placing these student assistants are still to be formulated. The basic program, as currently conceived, utilizes a board of trustees or advisors who will coordinate with state agencies in arranging for the placement of students, their payment where necessary, and for their accommodations in the locale of the particular migrant summer school program.

This summer school program will be a valuable adjunct to the existing efforts of the subcommittee to foster legislation to help migrant children obtain a proper education. It in no way indicates that the Subcommittee is easing up in its effort to obtain legislative solutions to the educational problems of migrant children. In fact, this summer school program would dramatize the pressing need for remedial legislation and the likelihood of success on a broad scale.

Preliminary research and consultation indicates that college students are interested in helping migrant children. For instance, one New Jersey College has produced 30 prospective volunteers. Naturally, we need all the volunteers we can find if the program is going to operate at a peak efficiency. Those of you who are in any way connected with colleges or universities could be of great assistance to migrant children by doing what you can to arouse student interest in the program. We would welcome any assistance or inquiries covering the proposed summer school program.

Given our national goal of promoting the education and skills of our citizens, and the great American dream that every child shall have an equal opportunity to obtain an education, it is anomalous for us as a nation to deny some youths the benefits of a proper education. In a democracy we can expect no more than the equal protection and opportunity for all children; in a democracy, we must demand no less.

"Protecting and Promoting Equal Employment Opportunities for the Spanish Speaking"

Mr. Percy H. Williams
Assistant Executive Director
Contract Compliance
The President's Committee on Equal
Employment Opportunity
Washington 25, D.C.

In June, 1961, we noted the passage of the first 20 years of specific Federal activity in the area of elimination of discrimination in employment. Thus we are now well into the first year of a second generation of effort in that direction. The end of the first generation and the beginning of the second has been characterized by something which we in the field feel is a very significant change or difference. We no longer refer to anti-discrimination efforts, for this characterizes a negative or at best a relatively passive approach to a persistent and difficult problem. Our frame of reference is currently that of "equal opportunity." Thus the positive or affirmative aspects of the problem have been emphasized.

I point this out to underscore a very significant change in Federal policy as evidenced by Executive Order 10925. This order merged two separate and distant Presidential committees into one administrative agency to deal with the problem of employment discrimination both within the Federal establishment itself and among those employers who do business with the government by virtue of contracts to provide goods and services to it. The responsibilities assigned to the committee by the President are clear and unequivocal and are further supported by the forthright posture assumed by the administration.

I would like to describe some of the specific program activities of this committee as they relate to government contractors. Each such contractor, as a condition precedent to the awarding of a contract, commits himself and his organization to an affirmative program of affording equal employment opportunity regardless of race, creed, color, or national origin. It is not enough for an employer to pledge no discrimination; rather, he commits himself to an affirmative program of affording equal opportunity.

This procedure is a matter of public policy. This may have greater meaning if you ponder on the matter of implementation for a moment. There are in excess of 15 million contracts negotiated by the Federal government during the course of a year. For the program to have meaning, some method had to be devised to evaluate the performance of the many contractors involved in this committment. The Executive Order requires that each contractor, in addition to placing a poster on his premises attesting to his obligation under the order, must also insert a clear statement in his recruitment advertising to the effect that he is in fact an equal opportunity employer.

Another provision of the order provides for the automatic filing of a compliance report, which assists the committee in its evaluative responsibilities. In order to avoid the immediate receipt of 15 million such reports, a system was devised by which the committee relationship was with contractors rather than individual contracts. This step immediately reduced the paper load to about 286,000 contractors. By further restricting this requirement to a specific dollar volume of contract activity, it was possible to reduce the compliance report so that it applies to an estimated 38,000 contractors who employ about 18 million persons.

I have explained these details so that you might have a clear picture of recent changes in this program. It is still possible, of course, for an individual to petition the government for redress of a job right. Such a complaint is investigated on its individual merit and action taken as is deemed necessary. But more important is the fact that the evaluation of a given contractor's performance under the order is not geared to the filing of an individual complaint, but is rather subject to a series of automatic reviews as to compliance posture.

Such review processes have not been possible in the past because of the lack of personnel specifically trained and skilled in the intergroup relations field. This problem is now being rapidly overcome as government agencies secure the services of such trained personnel and place them in the direct relationship of administering this phase of the government contract with individual contractors.

I stress the point of specifically trained and skilled manpower because of the differences in the nature of discrimination practiced against various groups covered under the order. Such trained individuals are aware of the distinctions of discrimination by virtue of social class as opposed to caste. They are aware that discrimination against Puerto Ricans may be quite different in its subtleties from that practiced against other Spanish-speaking persons. Past procedures have only brought exclusionary practices to light when specific complaint allegations have been filed. It is hoped that this systematized procedure will provide the means for more efficiently coping with the problem.

The committee has been equipped with some rather broad powers of investigation, as well as several types of sanctions. This committee is empowered to cancel contracts if such action is deemed necessary. I will not dwell on this aspect of the Executive Order since it tends to emphasize the punitive aspects. We are far more interested in advancing the system of equal opportunity and thus seek to cooperate fully with contractors toward that end.

The second and equally important aspect of the committee's responsibility is that of advancing equal opportunity within the Federal establishment itself. As the largest single employer in the nation, the Federal government provides jobs for more than 2,500,000 persons. It must, therefore, lead by example to other employers. Agency heads have been given specific responsibilities by the President to overcome unequal employment practices and traditions in their respective agencies. Periodic reports are also required, and the nature of the agencies' work forces examined for indications of exclusionary practices.

The procedure for resolving individual complaint cases has undergone a thorough review and change. It is no longer possible for a government official to sit in judgment over a decision he has made and which is alleged to have been discriminatory.

This is the current position of the government on equal employment opportunities. The most important additional point I can make here is that persons in a position to receive the most help from the Executive Order on employment would certainly be remiss if they did not familiarize themselves with it to their advantage.

CHAPTER XII

ORGANIZATIONAL PROGRAMS

"Organizing the Spanish Speaking Through the NCCSS"

Mrs. Encarnacion P. Armas
New York, N.Y.

Seventeen years of constant work, side by side, with the Spanish-speaking people living in the U.S., giving them religious instruction and helping them in their fight against discrimination, low wages, unfit educational programs and inadequate living conditions, gives us the right to speak up on the subject of organizing the Spanish speaking so that we will form one strong front in the fight for human rights and equality.

The feeling is unanimous for a national coordination of effort and action. Today we have representatives of 24 states, Mexico, Cuba and Puerto Rico working on these problems. Only by organization will we have a solution to most of them. For example, the slavery situation of the braceros in the South; the low wages for the agricultural migrant workers in the Central states; the high rents in the North; and discrimination in the North, South, East and West. These problems are the daily bread of the Spanish-speaking minority all over the nation.

Our so-called minority is close to 9,000,000 residents in the United States, not including Puerto Rico which has close to 3,000,000 people. If we compare this minority with the population of some countries in the Americas we find that it is three-fourths the population of Canada or the combined population of the Republic of Santo Domingo, Honduras, Nicaragua, Costa Rica, Ecuador and Paraguey. So we are not such a minority to be overlooked by government officials or ignored by the other minorities that compose this country.

To coordinate this human force will take great effort, sacrifice and organization plus time and financial support from all groups and agencies working with and for the Spanish speaking.

The Spanish-speaking people are hard-working, faithful and loyal citizens; consequently they will be a good and powerful force serving the nation and defending the democratic principles of America. We do not need to elaborate on this idea. We all know the necessity that our country has to establish better relations with Latin America, to preserve the democratic tradition and to make Latin America understand that the United States is her best friend.

Using the weak points of our democracy and showing the world the failures of our democratic ideas are the tools the communists use to hack at us. Every time the U.S. Government patronizes a dictator form of government in South America or discrimination is tolerated and practiced in this land it is published all over the world. This brings up questions about democratic ideas all over Latin America. As long as

9,000,000 American citizens of Spanish-speaking origin are treated as second-class citizens, as long as the proper proportional representation in government is not given, then the Peace Corps members sent to Latin America will not be able to bring better relations to those nations. What will they answer to the Latin American when he asks, "Why is it that my cousin who lives in Texas does not have the same right to work as the Anglo-Saxon?" Why is it that Anglos have higher wages for the same work?" Or if they know of the migrants who have to follow the crops so that they will make a few pennies more to feed their families, it will be hard for our cousins in Latin America to understand how the powerful U.S. cannot help the people here first. Until they are able to show a different picture the Peace Corps will do very little to control the Marxist-Castro ideas taking hold of Latin America. How can they be answered? Why do we, a democratic country, have a poll tax law? To protect our country from communist infiltration we need to organize the citizens of Spanish-speaking origin so that they will use the right to vote and by so doing eliminate the problems that they face here and help those south of the border to understand this country of ours.

If four centuries ago or more the Spaniards came to this country through Florida, bringing the Catholic faith and Christian charity with them, this makes everybody equal. The Spanish speaking living here now are the descendants of those faithful conquerors, so we are Catholic. Our spiritual and material being is important to the Church; for this reason seventeen years ago the Bishops' Committee for the Spanish Speaking started its work. Now the Pope has asked Catholics of America to go South and volunteer to work with Latin Americans, to help them and to preserve Christian principles.

If we American citizens of Spanish-speaking descent were trained, imagine the benefit that we could accomplish for the Church and the nation? We are political-minded, great soldiers. We have fought persecution in Mexico. In Puerto Rico, with only 30 priests for 2,000,000 people, we preserve our faith and 95 per cent of us are Catholic. What more proof do you need that we are called to be the ones to prevent communist infiltration in the U.S.?

Let us start organizing. But where? How? These are the questions that come to our minds when we hear the word "organization. Although modern communications make the world very small, the United States looks very large. The Spanish-speaking people are living all over the country but they gather in specific areas and form specific ethnic groups. To do an effective job we will have to consider dividing the country by regional areas or districts. If we make six regional districts, the work can be more centralized in accordance with the ethnic groups in each region. The six regions are as follows: Northeastern, Southeastern, North-Central, South-Central and Northwestern. Each regional district will have typical problems. The regional director's office will be able to cope with them, with the assistance of the national office. Also there will be a predominant group of Spanish-speaking people in each region; for example, in the Northeast, the Puerto Ricans; the Mexicans in the South-Central and now the Cubans in the Southeast; and a mixture of all of them in the North-Central states.

The regional areas should be subdivided into states, dioceses, counties, cities and parishes. In this way every person will be reached and a perfect coordination of action will be effected in accordance with the necessity of the area.

Each area should train their own leaders in coordination with the program of the National Catholic Council for the Spanish Speaking.The leaders should be Spanish-speaking and Anglo-Saxon. The future leaders should be spotted by the priest, religious, or lay person working with and for the Spanish-speaking people, then the future leaders should be recommended for a training program. The leaders should be selected from all fields of life and of different cultural and relations backgrounds. They should receive a training course which would enable them to carry on organizational work. It is very important that the leader be selected carefully and be supervised in field work. Due to the fact that the Spanish speaking are very sensitive, improper procedures might do great harm and create negative reactions. The leader should be able to function in both cultural environments and have or establish contacts with the agencies existing in his working territory. The selection of the group of leaders is the most important step in the organizational program.

Organization is the bringing together of people to perform or carry on the program and its ideas. Careful selection of the leaders will make the job easy. If we do not select the leaders carefully, a Trujillo or a Castro might evolve.

We cannot lose time in training a person who is not capable of sacrificing himself to carry out the program to better the conditions of the Spanish speaking living in the U.S. and help to bring about a better understanding among the groups in the community, in this country and in South America.

Social publicity should be given to educational programs for better relations among the groups, especially between Anglo-Saxons and Latins. Working together for the betterment of human relations should be the motto of this campaign.

Puerto Rico is an example of what people can do by working together to better themselves and is also proof that Spanish-speaking people can be organized. The responsibility that we have to ourselves, families and neighbors will bring us together. We will have to use radio, television and the press to reach every person. Breaking the prejudicial boundaries, bringing instruction into the home and preparing the groups to accept and understand each other is going to be a big task. If discrimination is abolished by Christian charity, the democratic ideas will stay forever on earth. It is necessary that we Spanish-speaking people defend ourselves against discrimination; preserve the Christian doctrine and democratic principles; be free to teach our children and maintain our families. I am convinced that the time has come to organize the Spanish-speaking people through the NCSS. It must be done now.

"The Committee System of the NCCSS"

Mr. Fredric Abood, Attorney
Lansing, Michigan

Organization on the local level is just as important as preparing a national plan for operation of the NCCSS. The Bishop's Committee for the Spanish Speaking in the Diocese of Lansing has developed a sub-committee type of organization that has proven effective and could well be a model for other developing organizations. The purpose and work of each sub-committee has been carefully analyzed and makes a specific contribution to the success of the Bishop's Committee as a whole.

The sub-committees are organized as follows:

Charities Co-Ordinating Committee

In the Greater Lansing area there are many agencies, organizations and private individuals who are able and willing to help the Spanish-speaking people. There are problems though. One problem is that while there is help for the asking, unfortunately many Spanish-speaking persons do not know where or whom to ask. Furthermore, many of the individuals working closely with the Spanish-speaking people are themselves not familiar with community resources and services and are at a loss as to how to direct the Spanish-speaking people to the proper places to seek the help they need. Another problem is that the agencies, organizations and individuals who are helping the Spanish-speaking people are frequently not aware of each other's efforts. This lack of communications can easily mean either duplication of efforts or no efforts at all.

It is with these problems in mind that in March 1962 the Bishop's Committee for the Spanish Speaking formed its first sub-committee, whose function it would be to correct the existing situation.

This sub-committee will function the year-round. Its members will represent several of the agencies and organizations who work most with the Spanish-speaking people. The goals of this sub-committee will be as follows:

1. To continually look for new resources and services to help meet the many needs of the Spanish-speaking people.

2. To suggest better methods of communication between all persons interested in helping the Spanish-speaking people.

3. To co-ordinate all efforts so as to work more effectively.

4. To eliminate overlapping or duplication of services, thus making it possible to help more people.

Circle Co-ordinating Committee

The purpose of the Co-ordinating Committee is to cooperate with the Spiritual Director in providing and implementing programs for the spiritual, social and intellectual enrichment of members of Guadalupe Circles.

The Committee is composed of a chairman assisted by the Spanish-speaking Chairmen of local parishes, officers of existing Our Lady of Guadalupe Circles, and other interested ladies.

It is the chief goal of the Committee to bring about a full participation by all circles in the programs planned by the Spiritual Director and the committee. At the circle level, the goals are to establish uniform rules and procedures for the regular meetings and official functions of the circles.

Areas of Endeavor

A. Organization

1. Constitution for circles written and adopted
2. Developed form for Annual Investiture
3. Developed form for Installation Ceremony of Circle Officers
4. Four general meetings during year
5. Maintain membership file

B. Spiritual

1. Plan two Days of Recollection for Spanish-speaking women
2. Hold Day of Retreat for wives of Cursilistas
3. Hold Annual Investiture of Circle Members
4. Sacristan training begun at first unified effort of circle members as a tentative Altar Society body.

Goals for the Future

The role of this Committee will continue to be one of assisting the Spanish-speaking women in helping each other to actively participate in their parish life and civic opportunities.

Fund Raising Committee

On December 14, 1960, Father William J. McKeon named Mrs. Joseph Jakovac as Chairman of the first Fund Raising Committee of the Bishop's Committee for the Spanish Speaking.

Father hoped this committee would be able to raise funds for postage, stationery, refreshments for migrant nights and for any emergencies that might arise. We have had the pleasure of giving one hundred dollars toward sending a group of our Spanish-speaking friends on retreat, many for the first time. The committee has added some kitchen utensils to the kitchen of Cristo Rey Church, purchased altar boy cassocks and altar linens. Also, we hope to be able to help the Catholic Youth Group with their recreational facilities. There will also be new expenses now that the Cursillos have become so successful. Money for this layman movement will be spent on dinners, literature, and religious articles.

The "Our Lady of Guadalupe" benefit card party is our annual money-making project. We have had three and have averaged between five and six hundred dollars profit. Rummage and baked goods sales have been suggested and are under consideration; however, our immediate plans are to improve and expand our card party.

Housing Committee

The Housing Committee was originally organized by Rev. William J. McKeon to help secure property, or a site for a church and/or recreation facilities. After the purchase of the Main Street Methodist Church for a center and church for the Spanish speaking, our Committee no longer was active.

Now our Committee functions primarily as individual members help those of the Spanish-speaking community to find homes, aid them, when they are in financial difficulty from already having purchased a home, and advise them as to the property values in purchasing a home. These contacts with individuals have been primarily through the referrals of the St. Vincent de Paul Society.

Health, Education and Welfare Committee

The Health, Education and Welfare Committee of the Bishop's Committee for the Spanish Speaking is designed to serve an immediate need of the Spanish speaking orientation. In our society, minority groups lack social acceptance and economic opportunity if they lack the necessary social and economic skills that are considered to be fundamental to one's effectiveness. The HEW Committee has pledged its resources to provide information and leadership to those who can best benefit from the service programs this Committee is able to create. The function, necessarily, is to help meet the needs of these peoples in these areas, that they may take their rightful place as citizens of our country and community and understand our societal problems.

Specifically, the Committee has functioned in the following manner:

Originally known as the Education and Citizenship Committee, its chief emphasis has been spent on the sponsorship of three "annual" graduation dinners for the Spanish-speaking high school graduates in the Greater Lansing Area. The primary reason for these dinners is to give recognition to those students of Spanish-speaking descent who have completed high school, thereby encouraging others to pursue the same goal. The Spanish speaking in this area have a high percentage of dropouts in high school and any effort to encourage more to remain in school and develop their respective skills and abilities is worthwhile. The first year of this program, an award in the form of a small stipend, was presented to the top ranking academic student. This is not a standard procedure and should not be applied unless the student receiving such an award has met the required standards of academic achievement as determined by his school.

At the request of a local hospital, the Bishop's Committee has become involved in an out-patient clinic at the hospital. This clinic has been set up by the Education Committee of the hospital to afford the interns the practical experience of treating patients and thus prepare them more adequately for private practice. The number of patients is naturally small due to the dictates of private practice and the accepted principle is that those who can afford private attention should pay for it. We can guide those needing medical care to the clinic and the patient load builds, there will be other duties in the operation of this clinic in which we can assist.

In order to better understand our governmental processes, locally and nationally, it has been suggested that this Committee ought to promote a program of political education. This would be primarily to encourage the Spanish-speaking people to fuller and more adequate citizenship participation. Therefore, it is also suggested that this Committee be charged with not only the responsbility of promoting the health, education and welfare of the Spanish-speaking people, but citizenship as well.

Progress in any area will probably be very slow but with continued effort and constant evaluation, favorable results of Committee action will be produced. Revision and expansion of our endeavors to meet existing needs will, of course, provide the ideal accomplishments and the greatest tangible results.

Migrant Committee

This Committee was organized for two purposes: first, to assist the "braceros" and migrant families who pass through our diocese during the summer months. We do this by helping our priests with religious devotions, the distribution of clothing when necessary and if possible, toys where we find a need. Our greatest and most personally rewarding experiences take place during these few months when we hold what we call "Migrant Nights." On these nights we organize a group of lay people who would like to visit a camp for agricultural workers. We try to interest many in this project because we feel that the people who see the plight of the migrant in his own element, the poor living conditions, low wages, inhuman working hours, etc., are the people who will go home and write to their congressmen.

The second important function of this Committee is the planning and execution of a Training Institute for the Migrant Program in the diocese. We intend this to be an annual affair and the second one is planned for late May, 1962. At this Institute we inform those attending (from all over the diocese) on the particular bills in Congress, and why and how we as Catholics should react to them. Also, we try to outline our personal contact program on "Migrant Nights" for those attending, so that they can go back home and form committees like ours in their part of the diocese.

We function most actively in the summer months and our ultimate goal is the achievement of fair labor practices for migrant workers, that they may some day be able to live their faith and raise their families as leaders in their respective communities, not as second-class citizens in a country in which they have been indigenous for centuries.

Legal Aid Committee

The Cristo Rey Legal Aid Bureau is located at 116 East St. Joseph Street, Lansing, Michigan. It occupies the main floor of one of the church houses. The facilities include one large reception room and one large executive office.

Personnel includes practicing attorneys in the City of Lansing and two secretaries.

Presently, the Bureau is operating on a one-night-a-week basis from 7:00 p.m. to 10:00 p.m. No appointments are needed for anyone desiring to consult with one of the legal aid attorneys. A register fee of $1.00 is requested, but is not a prerequisite in obtaining legal aid.

The Bureau serves in various ways to assist anyone who cannot otherwise afford to retain legal counsel. The only test that is applied is whether or not such person is financially capable of obtaining his own legal counsel. The Bureau serves people of all races, color and creed.

A few of the many involvements with which the Legal Aid Bureau deals each day are as follows:

> Property matters, real and personal, covering the purchase or sale of various articles such as automobiles, furniture, etc; problems arising in the purchase, sale, leasing or renting of real property. Other problems involved are with purchase contracts with department and jewelry stores or

purchases made by mail; negotiable instruments such as checks and promissory notes, etc.

Public Relations Committee

At the present time this Committee attempts to do the following:

1. Keep a newspaper file of activities and projects of the
    a) Bishop's Committee for the Spanish Speaking
    b) Spanish-speaking groups in the community
    c) Local and national groups, e.g., migratory labor
    d) Outstanding persons of Spanish-speaking descent

2. Accumulate material pertinent to the Spanish speaking, such as books, material from seminars and meetings, government pamphlets, Catholic Action, Cursillo Movement, etc.

3. Preparing reading lists, bibliographies and book reviews on subjects pertinent to the spiritual and temporal aspects of the Spanish-speaking apostolate.

4. Making all of the above material available to interested persons upon request. This material is sometimes furnished to students and social workers for special studies and papers.

The future aim of the Committee on Public Relations might be outlined as follows:

1. Creation of a Speakers' Bureau within the Committee. It would be thought advisable to give the speakers training in presenting the story and problems of the Spanish speaking in the community, and the work of the Bishop's Committee.

2. Preparation of brochures, bulletins, pamphlets, handbills, and skits by the Bishop's Committee which would help in presenting the work of the Bishop's Committee and the problems of the Spanish speaking.

3. Creating good will in the community and the Diocese.
    a) Represent the Bishop's Committee and the Spanish speaking in the best manner possible.
    b) Accept responsibility in community organizations.
    c) Share with the Bishop's Committee and the Spanish-speaking people the discussions, statements, resolutions, etc. of these community organizations.
    d) When permitted, enlist the participation of the

Bishop's Committee and the Spanish-speaking people in community projects (bloodmobile, chest x-rays, hospital volunteer work, voting, school activities.

e) Donation of books to public, parish and student libraries, which will foster better understanding of the Spanish-speaking people, their culture, history, problems, migratory labor, etc.

Spiritual Development Committee

Seeing the need for the better understanding of the Holy Bible and the Catholic Faith, two years ago we started the CCD Discussion Club under the direction of Father McKeon. Our group, the original one, has six couples. A weekly chairman was appointed and because we used to meet in each other's homes the chairman was also the host. This arrangement went on for about a year or so until we were given permission to use Guadalupe Center in East Lansing. We then started meeting at the Center with thė same arrangement. The chairman-host conducted the meeting and served coffee and doughnuts at the close. Now that God has given us Cristo Rey we hold our meetings in the basement of the church.

The first group was a success and a second group has been formed. This second group is for the people who are working nights. It consists of six couples, and has the same working arrangement as the first group, also meeting at Cristo Rey.

Now we will speak of the Spanish-speaking youngster in Lansing. Although in the past years we didn't have a definite program for the young people, we hope that we are in the right direction now by forming the Catholic Youth Organization. In this organization the teen-agers can plan their own activities and the CYO Director sometimes adds a few constructive programs.

Although the CYO is in its infancy, the enthusiasm of its members is tremendous. We have a CYO Record-hop almost every Friday night. This chaperoned entertainment gives the teen-agers a good chance to get together and make new friends. On the first Sunday of every month the CYO members receive Holy Communion in a body and then have a breakfast after the Mass. We are also planning to have catechism classes for all CYO members who are not attending any classes. Although the organization has its meetings every two weeks, a Planning Committee is appointed only once a month by the CYO president. This Committee plans all activities for that month. This is just a start and we hope that with God's help we will do a lot more.

Now a few words about the teaching of catechism. We have six instructors who are attending the lay CCD Teachers' Course in East Lansing. They are learning the clergymatic approach on the teaching of religion. Our plans include catechism classes for the younger children and for the teen-agers and we will have classes for adults only if they are in demand. There will be no rest for us until our ultimate goal is reached; that every Spanish-speaking person in the Greater Lansing area, young and old alike, has the desire to know God, to love God, and to serve God.

CHAPTER XIII

RESOLUTIONS

I. BE IT RESOLVED that the National Catholic Council for the Spanish Speaking urges the enactment of legislation critically needed if American migrant families are ever to realize the fundamental human rights long enjoyed by their fellow citizens. We therefore urge the Congress of the United States to promptly enact:

1. Child Labor Bill-S.1123
2. Education Bill-S.1124
3. Crew Leader Bill-S.1126
4. Health Bill-S.1130
5. National Advisory Council Bill-S.1132
6. Stabilization Bill-S.1129

II. BE IT RESOLVED that the Most Reverend members of the Hierarchy be respectfully requested to establish the movement of the "Cursillos" in their respective dioceses.

III. BE IT RESOLVED that all Government Agencies be respectfully requested to utilize citizens of Latin American background, and at least Spanish-speaking personnel in their contacts with Latin America. Further be it resolved that Catholic agencies active in communication with the Bishops' Committee encourage their people with Latin American background and knowledge of Spanish to volunteer for the work of the Church in Latin America.

IV. We note that there are 50,000 or so Canadian and Mexican aliens who, after stating under oath that they will reside permanently in in the United States, have secured visas to reside and work in this country. Yet immediately after receiving their visas they have established residence in contiguous foreign territory where the cost of living is lower, commuting thence to their jobs in the United States. Thus they lower our wage scale and play havoc with our socio-economic scheme. We, as citizens of the United States and blood brothers of both Canadians and Mexicans, not in discrimination against them but in devotion to the general welfare and common good, ask that these commuters voluntarily establish bona fide residence in this country or be forced to do so. In view of this,

BE IT RESOLVED that the United States Government or its institutions take cognizance of the fact that its primary moral duty is to protect its citizens and that it take the necessary steps to put an end to this human traffic.

1. We heartily commend the National Civil Rights Commission for its interest in the Spanish-speaking people as well as in other minority groups.

2. We heartily commend Secretary of Labor Arthur Goldberg in his action for wage increases for migratory workers, both domestic and braceros.

3. We heartily commend the extensive work of Senator Harrison Williams and his subcommittee in behalf of migratory workers in agriculture.

4. We heartily commend the National Catholic Rural Life Conference for its pamphlet on migratory labor and approve its fine research and its conclusions.

5. We heartily commend and encourage the trade unions presently in the American scene who are trying to organize our farm workers.

RECOMMENDATIONS

1. We recommend that the Spanish-speaking residents and migrants enter bona fide trade unions wherever they work and urge that wherever possible the work of the New York Association of Catholic Trade Unionists in training Latin Americans be emulated.

2. We recommend that Alumni and students at Catholic Universities assist Latin American University students, especially where they are studying in secular colleges and universities.

3. We recommend that the National Catholic Educational Association, the Ford Foundation and the John Hay Whitney Foundation concern themselves with the strong desire for educational achievement of Latin Americans in our country, to the end that their programs be geared to a realistic appraisal and service to these people.

4. We recommend that all Clergy and Religious read carefully the great Encyclical of Pope John XXIII called _Mater et Magistra_ or, in the vernacular, _Christianity and Social Progress._

CHAPTER XIV

OFFICERS AND ATTENDANCE

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Executive Chairman
Bishops' Committee for the Spanish Speaking

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